

THE  
**METHODIST MAGAZINE,**

AND

**Quarterly Review.**

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VOL. XVI, No. 4. OCTOBER, 1834. NEW SERIES—VOL. V, No. 4.

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From the Wesleyan Methodist Magazine.

**MEMOIR OF THE REV. JOHN JAMES.**

*By the Rev. William Naylor.*

OUR Zion has, of late, been called to mourn the extinction of some of her brightest luminaries; and their tombs have been consecrated by the tears of the sincerest affection. But the duty of Christians, in reference to departed ministers, does not terminate in sorrowing for their removal. The Holy Spirit has enjoined on believers in Christ an affectionate remembrance of those heralds of salvation 'who have spoken unto them the word of God,' whose faith they are exhorted to follow. In complying with this Divine injunction, a record of the lives of faithful ministers has been found of great advantage; and by the perusal of such records, the memories of saints have been refreshed, their faith strengthened, and their diligence in working out their own salvation quickened. On this account, were there no other reason, it is desirable to preserve from the gulf of oblivion 'the memory of the just.' In rendering this service to the Church of God, no periodical has surpassed the Wesleyan Methodist Magazine. The biographical accounts of those who have adorned their Christian profession, and served their generation in the office of the ministry, inserted in its volumes, have been blessed to the consolation and edification of thousands; and by the memoir of the messenger of mercy now placed on its pages, many will be reminded of various 'times of refreshing from the presence of the Lord,' with which they have been favored under his personal ministry.

The Rev. John James was born at Liverpool, in the year 1786. His parents, Robert and Elizabeth James, were at that time living after the course of this world; but shortly after his birth they were induced to attend the ministry of the Gospel in the Wesleyan chapel, and unite themselves with the Methodist society in that town, where Mrs. James, for several years, was the leader of a class; an office for which she was highly fitted by the possession of deep and genuine piety, fervent zeal, and gifts of a peculiarly useful order. She was a most heavenly-minded woman, rich in faith, intent upon her own salvation, and diligently seeking to promote that of others. Mr. James's father, who was a sea-faring man, chiefly employed in the Greenland fishery, being of necessity long and frequently from home, the care of John's infant years devolved entirely on his mother, who manifested

an anxious, prayerful solicitude for the spiritual welfare of her only child. By her he was early instructed in the principles of religion, admonished to 'fear God and eschew evil,' taught to reverence the Scriptures as the book of God, to observe the Sabbath as the day of the Lord, and to attend regularly on public worship. When about ten years of age, under the care of this pious mother, the blossoms of early piety began to appear. She often supplicated the throne of grace on his behalf; and when she attended her weekly class, frequently took him with her to the same valuable ordinance. Of this period, the friend, who subsequently became his leader, observes:—'His mother met in class with me, and his spiritual concerns lay near her heart; and at that early age, I believe, he had the fear of God before his eyes. I do not remember that I ever had to reprove him for associating with wicked boys. I saw a work of grace on his mind, which afterward ripened into a sound conversion.' Thus was the pious care of the mother rewarded; another instance, among many, of the encouragement presented to parents to commence early the religious instruction of their children.

The period now arrived when the mother and the son were for a season to be separated. To complete that education which was deemed necessary to qualify him for a respectable station in life, it was thought advisable to send him to a boarding school in the country. Public seminaries, unless judiciously conducted by those who are under the influence of real religion, are rarely favorable to youthful piety. That indiscriminate intercourse which boys of diversified dispositions, propensities, and habits, have with each other, is too frequently attended with a pernicious influence. The youth who has been taught, from infant days, to bow the knee in morning and evening prayer, meets with others who have come from families where the worship of God was unknown, and where, it is probable, religion was seldom, if ever named, but with contumely and ridicule. With such associates, few have had courage to persevere in the practice of those duties of a serious character, to which they were trained in their father's house. Many promising young people have speedily lost all their pious impressions, have become fully as careless as those around them; and have returned to their parents, improved, indeed, in learning, but deprived of the truest wisdom. The many deplorable examples of this kind, which are constantly occurring, loudly call upon Christian parents to be very careful in their selection of schools, and upon the governors of such institutions to keep a watchful eye over their important charge. To the boarding school where John was placed, the affectionate concern of his mother followed him. It was shown by her keeping up a regular correspondence with him, having for its principal subject his eternal interests. By this correspondence, and by occasional interviews, his convictions and good desires were preserved and strengthened; and he ultimately returned home fixedly intent on the salvation of his soul. In the pursuit of this all-important work, he joined the Methodist society. Thus he became decided in his Christian character; a decision which he never regretted, but for which he found unceasing cause of grateful praise to God to the end of his life. From personal experience he could recommend to young persons a full consecration of themselves to God, and a union with his



people. Shortly afterward he was apprenticed to a respectable draper in Liverpool; and in this situation it was his privilege to have, as fellow apprentices, two young men like minded with himself, exemplary members of the same religious community; and who, after having adorned their Christian profession for several years, finished their course before him.

At this period Mr. James had not obtained a sense of pardon; and to increased diligence in the pursuit of this blessing he was prompted by the death of his master, and by the faithful ministry which he statedly attended. The powerful preaching of the Rev. W. Jenkins was especially made a great blessing to him. He appears to have been about fifteen years of age when he entered into the liberty of the people of God. Of the particulars of this interesting event no information can be obtained; but in the absence of circumstantial detail, which, if possessed, would doubtless interest and profit, we have indisputable evidence of the certainty of the fact in those fruits of converting grace, which could not proceed from any other cause—in newness of life—and in the possession of Divine peace—and power to call God Father by the Holy Ghost as the Spirit of adoption. Many truly pious persons have attached great importance to the relation of the time and place, and other circumstances, connected with the first reception of converting grace. But the sound Scriptural assurance that the work has been wrought is much more to be esteemed and depended on than the most vivid descriptions of the supposed process of that work. It is possible to be deceived concerning the hour and the circumstances of conversion; but concerning the legitimate evidences of a state of grace, there can be no deception. Where they are found, no doubt can be entertained of the soul having ‘passed from death unto life.’ For ‘men do not gather grapes of thorns, nor figs of thistles;’ and ‘a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.’ One who was the intimate friend and religious associate of Mr. James, about this period, writes,—‘When I first knew him, he had experienced a thorough conversion to God, and was walking in the light of his countenance. With the peculiar circumstances of that important event I have not charged my recollection; but if my memory does not deceive me, it was shortly after he returned from school that he obtained the peace of God which “passeth all understanding.” A few months after this, I joined the class of which he was a member; and soon after, he, and I, and another young man, began to meet in private band together. We met weekly, and were favored with the presence of God in a very eminent manner. We adhered strictly to the rules of the band societies; placed the most unbounded confidence in each other; and never abused that confidence. Our single aim was to promote each other’s spiritual improvement; and we found no time for any conversation which did not contribute to that end. Mr. James acted a leading part in the duties of this little society; and, at that early period, evinced a considerable degree of that power and fluency in prayer which characterized his maturer years.’ Another of his band mates, referring to the same ordinance, observes,—‘It is impossible to advert to his early life, without calling to recollection those extraordinary seasons of comfort and joy with which we were

avored when thus engaged. Such seasons of overwhelming power and love I have never since experienced. Mr. James was then mighty in prayer, and often displayed the dawns of those powerful talents which were designed by the great Head of the Church to be employed in the most important services.' Among the means of religious improvement introduced by the founder of Methodism into that religious community which is distinguished by his name, few have been more useful than band meetings conducted in accordance with those admirable rules which he formed for their regulation. By these ordinances many aged saints have been comforted and encouraged in their progress to the kingdom of heaven; and young Christians have been preserved by them from manifold dangers and temptations, and have had their stability in the ways of God and their growth in piety greatly promoted. They remember with gratitude the cautions, warnings, reproofs, and instructions, which they received from their faithful and more experienced companions; and when, through the power of temptation, or through the imposing allurements of the world, they were in danger of turning aside from the ways of righteousness, they recollect how they were followed, and watched over, and reclaimed. The wisest of mere men has said, 'Two are better than one; for if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth: and if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken.' The truth of these maxims has often been strikingly exemplified in the help which Christians, and especially young Christians, who unite themselves in band societies, derive from each other, in those trials and conflicts which they are called to sustain in their militant state. In this light they were viewed at a later period by Mr. James. Writing to the Rev. Edmund Grindrod, one of those with whom he had taken sweet counsel, he states his sentiments in favor of these means of grace in the following language:—'Dear Edmund, I have, at various times, reflected with delight upon our short, but affectionate, interview in Liverpool after the last conference. It furnished me with satisfactory evidence of your continued regard for me; and be assured, that such evidence is duly valued by me. It has led me in retirement to call to mind those good old times, never indeed to be forgotten, which we enjoyed in our band meeting, the origin of which was so manifestly providential. I cannot but admire the goodness of our heavenly Father in the manner in which he has since disposed of its members. One has been taken to glory; another appointed a class leader; and three of us thrust out into the vineyard of our Lord! O that we may be found diligent and faithful laborers when our great Master shall call for us! What but his grace could have saved us from sin in the slippery paths of youth, and preserved us from falling when exposed to many temptations.'

When about sixteen years of age, Mr. James was called to sustain one of the greatest losses that can befall the young, in the death of his much-beloved and affectionate father, a man of a truly noble and generous mind. The circumstances connected with this bereavement preyed long and distressingly on Mr. James's spirits. The ship, of which his father was chief mate, in her homeward bound passage, had to encounter a dreadful storm, during which his father, while engaged

in the duties of his office, fell overboard. The sea was rolling mountains high, and the wind blowing a tremendous gale ; yet, being a very powerful man and an expert swimmer, he contended with the boisterous waves for nearly an hour : but as it was impossible for the ship's company to render him any assistance, he struggled until his strength was exhausted, and then sunk to rise no more until the sea shall yield up her dead. Though a member of the Methodist society, and accounted a moral man, and a sincere seeker of salvation, he had never professed the enjoyment of vital religion. To have known that in death he was supported by the all-sufficient grace of God, and cheered with the prospect of an entrance into the haven of heavenly rest, would, to his surviving son, have greatly mitigated the pangs of that heart-rending separation. But this consolation was not afforded ; and minds which have been longer under the influence of religious principles than his had been, when this afflictive dispensation occurred, have not been proof against the painful depression which such circumstances are calculated to produce. No doubt, in after life, when Mr. James's judgment was more mature, he would, on calm reflection, perceive that there was ground for hope that his father's death was followed by the possession of eternal life. Acquainted as he was with the way to God through Jesus Christ, interested in the prayers of the Church, frequently and believingly offered for all its members, and himself so far alive to the importance of a saving knowledge of Christ as to be a professed seeker of Him ' who came into the world to save sinners,' can there be a doubt that the moments of that last perilous and fatal hour would be spent in prayer to Him who, in all circumstances and places, is willing and mighty to save ? These observations are not made with the remotest intention of palliating the folly of delay in accepting the offers of the Gospel ; but from a knowledge that many pious minds, under bereavements of a similar character, have been burdened for years, and have refused to admit those consolatory inferences which the previous spiritual state of their deceased friends fully warranted.

Rising above the depression of spirit occasioned by this painful event, under which he had suffered for several months, his mind was called to the contemplation of a subject of a most momentous character. Having himself obtained mercy, he deeply felt for the perishing condition of a fallen world ; and evinced a glowing zeal to be employed, if such were the will of God, in rescuing his fellow men from eternal misery. With a strong conviction on his mind that God had designed him for the work of the ministry, he was at the same time afraid lest he should run before he was sent. He was aware of the awful importance of the office, and that no man ought to engage in a work of such responsibility rashly. He knew that it was possible to ascribe to a Divine call what might have its origin in other principles and motives. This led him to be extremely cautious in yielding to those impressions, and to make it a matter of much deliberation and solemn prayer to God for direction. He also took counsel of several aged persons, distinguished for their piety and judgment ; and it proved to be their united opinion that the call was from heaven. In compliance, therefore, with their urgent request and persuasions, he began to preach in the villages in the neighbourhood of Liverpool.



The result proved the correctness of those views which his aged counsellors had formed concerning him. His efforts were acceptable and useful ; and one who heard his first sermon observes,—‘ In that juvenile effort there were indications of those excellent talents, which in after life rendered him so deservedly popular and lastingly useful. His views of evangelical truth, even then, were clear and sound—his elocution was manly and chaste—and his address was marked by a feeling of fervent piety and zeal.’

The time that could be spared from attention to business was now devoted to the improvement of his mind in useful knowledge ; and his Sabbaths were generally spent in the exercise of those spiritual gifts with which the Head of the Church had endowed him. He felt an ardent desire to promote the salvation of the souls of men ; and, laboring heartily in the vineyard, he was favored with considerable fruit. Cold, calculating professors might be disposed to conclude, that, at times, his zeal was the impetuosity of youthful excitement ; and certainly there might be occasions when it required the guiding hand of prudence. But his heart was right with God ; and his subsequent life fully proved that zeal with him was not the evanescent blaze of passion, but the permanent and ‘ pure flame of love.’ There was a fearlessness in his character which led him to be regardless even of personal safety, when the honor of his God and the salvation of the souls of men were concerned. Of this, the following fact will afford an illustration :—Having occasion, with a young friend, early in the morning of Christmas day, to pass the Roman Catholic chapel in Seel-street, Liverpool, their attention was arrested by seeing a number of persons, chiefly Irish, kneeling in the yard of the chapel, amidst water and mud, celebrating in their way the birth of the Savior of the world. One of the devotees, on seeing them, rose from his knees, and demanded that they also should kneel down. To this Mr. James objected, and began to address the man on the folly of his conduct. The address and refusal to kneel enraged still more the zealous Romanist. The multitude of worshippers also rose from the ground, and surrounded Mr. James and his companion. The latter, seeing their danger, laid hold of the hand of his zealous friend, and advised him to leave them. Mr. James, in his energetic manner, replied, ‘ No ; let me reason with them.’ But he might as well have attempted to reason with the raging storm. The crowd became desperate, and began to deal severe blows on Mr. James, and, with bitter curses, cried, ‘ Kill him ! kill him ! He is a Methodist !’ He was then obliged to comply with the counsel of his more prudent companion, and seek safety in flight.

The period of his apprenticeship having expired, he engaged in the employment of a Christian friend, who to this day cherishes a pleasing remembrance of his upright character and genuine piety. In this situation he was not allowed to continue long. The time arrived when the great Head of the Church designed that his sphere of usefulness should be greatly extended. Having labored with acceptance and success as a local preacher, he was recommended by the Liverpool quarterly meeting to be employed in the itinerant work. At the conference, in the year 1807, he was admitted on trial as a travelling preacher, and stationed in the Wrexham circuit. Having thus given

up himself to the Lord's service, he entered on his work in the true spirit of his office. To the fears, conflicts, and temptations common to those who engage in the Christian ministry, he was no stranger: but his refuge was in a throne of grace; and he found support in the purity of those principles and motives which had prompted him to comply with the call of the Church. His object was the promotion of 'glory to God in the highest, and peace and good will among men.' The following letter, written to his early friend already named, after his entrance on his public labors, will show his own views of the great work in which he had engaged:—'How true it is that experience of the truths which we preach to others is the best qualification to insure success! This will suggest suitable matter for our discourses—it will give proper excitement and feeling to our minds—and supply appropriate expressions in the pulpit. With the possibility of preaching an unfelt Gospel, I have of late had my mind much exercised; and this, above all things, I desire to shun. To me nothing appears more incongruous, than for a man to appear to be zealous to promote the interests of others while he is indifferent to his own. The words of Walker, in one of his sermons, have deeply impressed me. They are, "The assistance afforded us in our Master's work may lead us to form a better opinion of our spiritual state than is either reasonable or safe; and therefore we have great need to look frequently and narrowly into our own hearts, lest the gifts we receive for the use of the Church should pass with us for those peculiar graces of the Spirit, which prove our adoption into the family of God, and manifest our title to the heavenly inheritance." May you and I be saved from such fatal errors.'

Being now free from all secular employment, and having nothing to do but to save himself and those who heard him, he devoted himself to those theological studies which were calculated to promote personal piety, and fit him to become 'a workman that needed not to be ashamed, rightly dividing the word of truth.' Already he had received a good English education; and though he did not undervalue the higher branches of literature, he concluded that the study of divinity had the first claim on the time and attention of a young minister. He therefore 'gave attendance to reading,' and directed his attention not only to the standard works of Methodism, but also to the divines of the old school, and the most approved writers of modern days. This was the path which he marked out for himself, and which for years he pursued; and his profiting was manifest in the ability with which he was able to edify the Churches of Christ.

After the painful exercises of mind he had passed through in parting with his mother and religious friends in Liverpool, he was comforted and encouraged by the kind reception he met with from the different societies of the Wrexham circuit, and especially by the kindness of his sympathizing superintendent, the Rev. William Harrison, senior, and his pious and affectionate wife. Of their friendly care he frequently made honorable mention. He left this circuit at the end of two years, having the highest satisfaction that can be felt by a minister of Christ, in knowing that his labors had been owned of God.

His second appointment was to Shrewsbury, where, for two years,

he ministered the word of life with diligence and success. Like his Master, it 'was his meat and his drink' to proclaim the counsel of God; for thereby God was glorified, and sinners converted from the error of their ways. The close of his labors in this circuit was followed by two circumstances of no ordinary interest in the life of a Wesleyan Methodist minister—his being received into full connection, and his entrance into the marriage state. In reference to the former of these events his mind was deeply affected. The repeated examinations which a candidate for the ministry among the Wesleyan Methodists has to pass through respecting his religious experience, his belief of their doctrines, and his approval of their discipline, are associated with so many serious considerations, that no person, be his piety ever so eminent, and his qualifications ever so extensive, can endure the strictness of the scrutiny without deep solemnity of spirit. To be fully set apart also to the work of the Christian ministry, which is to be the employment of the whole life, cannot fail to awaken thoughts and feelings of the deepest interest. For it must appear evident to a reflecting mind, that, to be saved as a private Christian, and to be saved as a minister, are things widely different. The spiritual watchman must not only be clear of his own blood, but careful and faithful that there may be no requirement of the blood of others at his hands. And when with these views a minister is consecrated to the service of the sanctuary, there cannot fail to be 'great searchings of heart.' Mr. James passed his examinations to the satisfaction of his fathers and brethren, and was publicly admitted in Carver-street chapel, Sheffield. About three years before this, he had formed an acquaintance with Miss Lewis, of Bunbury, in the Chester circuit. They were now married; and the union thus entered into was productive of mutual comfort and happiness for upward of twenty years.

At this conference he was appointed to Glasgow, where his ministry was highly valued, and rendered a blessing to many. During his abode in this circuit, a spirit of dissatisfaction was engendered, which ultimately led to the separation of some old and once valued members, whose minds had been disquieted by the baneful insinuations of more crafty partisans. There are few circumstances in which a Christian minister can be found more distressing than to be so placed as to have no alternative left, but either to sacrifice principle, or to separate from the Church personal and esteemed friends. To him the path of duty may be plain, and the claims of duty imperative; but the performance of it is nevertheless painful; and an awful responsibility must be incurred by those who originate strife and contention. 'It must needs be that offences come; but wo unto that man by whom they come.' Amidst conflicting parties, the preachers were of one mind and heart; and the testimony of his superintendent shows that Mr. James was then a helper who might be depended on. His words are—'He was a faithful colleague; no time-server, no secret tattler against his brethren, nor envious detractor from their worth and reputation. He was open as day; free and honest in the expression of his opinion; the very antipodes of the sycophant; and at the same time the steady opposer of the factious and discontented, and of all private caballing against his superintendent.' At the end of three years, notwithstanding the secession which had taken place, he and



his colleague left an increase of two hundred and forty members—no small prosperity for Scotland; and the many tears which were shed when he had to take his departure, bore witness to the strong affection which was entertained for him both by members and hearers.

From Glasgow he was removed to Macclesfield, where his strict integrity and ardent zeal secured him lasting esteem. To this day his memory in that affectionate society is cherished with feelings of the kindest regard; and his subsequent occasional visits were always hailed by rich and poor, young and old, with heart-felt pleasure. Nor was he less esteemed by his colleagues. The Rev. James Townley, who was his superintendent, in a letter concerning him, says,—‘The year I spent with him in Macclesfield was one of the happiest years of my life; being peculiarly happy in my colleagues, who not only possessed superior talents, but were faithful to Methodism in troublous times, and afforded me every support in the exercise of discipline. We had but one heart and one way. Mr. James never violated a trust reposed in him, nor deserted a friend in the time of need. He was laborious, disinterested, and devoted. Ardent and eloquent, his public discourses claimed attention; and the prayers he offered up were copious, fervent, and affecting: a Divine unction always attended his ministry. Whatever he did, he did with all his soul.’ Those ‘troublous times’ above mentioned were followed by years of great tranquillity. The waters of strife, which had agitated the Macclesfield society, were dried up. Peace was established on permanent and stable principles, and attended with times of prosperity; so that succeeding laborers in that part of the Lord’s vineyard had to rejoice that their predecessors had maintained the wholesome discipline of the body.

His following appointment was to Hull, where a field was opened to him for extensive labor and usefulness. A large additional chapel had been recently erected, which was attended by a considerable influx of new hearers; and by them, as well as by the members of the society, his powerful and instructive ministry was duly appreciated. Few places have been more favored with the Gospel than Hull. In the Establishment, and among the dissenters, some of the most eminent ministers have labored there for many years; and in those days no sea port surpassed Hull in the religious observance of the Sabbath, in attendance upon public worship, and in general esteem for evangelical preaching. The character of Mr. James’s sermons, and the rich vein of Gospel truth which they always contained, rendered them very acceptable to the large congregations he had frequently to address. Here the Lord favored him with seals to his ministry, and with the happiness of seeing the society blessed with great prosperity. His memory is still had in grateful remembrance by them as a faithful and affectionate ambassador of Christ; and when, in the order of Providence he was taken from them, his removal was lamented with heart-felt sorrow.

At the conference in 1818 he was stationed at Leeds, where he was universally beloved; and his name will long be cherished in the memories of many in that town and neighborhood, and associated with the recollection of numerous profitable seasons in which the Spirit of God was powerfully poured forth. In connection with his

faithful and esteemed colleagues, he had the pleasure of witnessing an increase of six hundred members in the respective societies. God of a truth was with them, owning their ministry, and confirming the word with signs following, which marked its holy and efficient character. While stationed in Leeds he lost his mother, for whom he had cherished a strong filial affection. This bereavement was, from peculiar circumstances, exceedingly painful to him. On hearing that her end was approaching, he hastened to Liverpool to administer consolation to her in her dying moments. When there, it pleased God to lay him also on the bed of affliction; to which, for a considerable time, he was confined, separated from his family, and incapable of attending on his dying parent. To this dispensation he submitted with the becoming resignation of the Christian, who is confident that 'good is the will of the Lord;' but his anxiety of mind was great, arising from the low spiritual state in which he found his mother. It has been observed that for many years she was a zealous, holy, useful member of the Church of God; but if she had not outwardly departed from the Lord, there had been, for several years, an evident declension of the life and power of religion in her soul; and her last sickness found her a backslider in heart from that close walk with God which she had once maintained; so that, instead of possessing the peace and confidence which gladden the closing scenes of a life wholly devoted to God, she had to mourn over unfaithfulness, and found that 'the consolations of God were small with her.' This, to her son, was a source of unspeakable distress. He remembered the days of her former blessedness, when the light of God's countenance shone upon her, and when she manifested such holy and fervent regard for his own personal happiness, and had been so instrumental in the promoting of his salvation. With earnest supplication he pleaded at the throne of grace in her behalf. His own affliction of body, though heavy, and attended with symptoms of a dangerous character, was frequently overlooked in his serious concern for his mother; and he had finally the pleasure of knowing that God was with her in death. We record not this fact to reflect any dishonor on the memory of the mother of our friend, who, in many respects, to the end of life was an excellent woman; but as a beacon to others, to warn them of the evil and danger of departing in heart from the Lord, of being 'at ease in Zion,' shorn of their wonted strength; a state greatly to be feared, and prayerfully to be avoided, by all who would not even 'seem to come short' of the promised rest of eternal life. Having so far recovered from indisposition as to be able to follow the remains of his parent to the grave, he immediately returned to his family, and to renewed labors in the vineyard of his Lord. These were resumed under feelings of deep solemnity of spirit. The rod of affliction, and the bed of death, had been admonitory to him; and the instructive lessons thus received failed not to extend their sanctified influence over his ministry.

Having spent three years in Leeds, he was removed to the neighboring circuit of Halifax. Here, for the first time, he was entrusted with the care of the societies; and the responsible station of a superintendent was not lightly regarded by him. He knew, that, in the faithful discharge of his duty, the office would frequently place him in

circumstances of difficulty, and subject him to the unkind reflections of those who can see no propriety in any decision which is opposed to their own views; or who fix their whole attention on one single interest which they may desire to promote; and forget that a superintendent has to care for, and watch over, the whole. He entered, therefore, on his new office with much thought, and prayer for Divine direction; and proved himself well worthy of that confidence which was reposed in him by his brethren. Few men could be more unwilling to give offence, and none more regardless of the opinion of man in the performance of what he deemed to be the work of righteousness. He sought to please God and edify the Church of Christ; and in the prosecution of these objects it was with him 'a small thing to be judged of man's judgment.' In this circuit he found the cause of Methodism in a state of comparative depression; but his labors, in connection with those of his colleagues, were blessed of God to the effecting of a most favorable change. In no circuit was his ministry more signally owned of God. In a letter from Halifax, written by the Rev. A. E. Farrar, it is observed,—During his three years in this circuit, the societies increased from eleven hundred and forty to sixteen hundred members; and since that time the cause has been gradually improving until now, when a second chapel is added to our previously large establishment; and the members, upon the ground then occupied, are double what he found. His ministry here was distinguished by a fervid eloquence, and his manners by a bold and manly frankness, which peculiarly recommended him in this neighborhood; and his public prayers were sometimes overwhelmingly powerful. One respectable friend, who was lately suddenly removed home, attributed his first powerful religious impressions to one of those affecting occasions, when, in the might of believing importunity, Mr. James seemed to ask what he would.'

It was while in this circuit that he had a signal preservation from sudden and violent death. Being on his way to the Sheffield conference, in company with several preachers, the coach in descending a hill was upset, and they were thrown off with great violence. By this calamity the Church was deprived of the labors and lives of the Rev. Messrs. Sargent and Lloyd; the latter of whom, the colleague of Mr. James, expired a few days after the accident. The life of Mr. James was spared; but his constitution received a shock, from which it is believed he never fully recovered. For a considerable time afterward he was confined to his room; but when again able to return to his work, it was manifest that the calamity had been graciously blessed to his soul, and he came forth under a richer spiritual influence, and was excited to redoubled exertions. The letter, already named, states, that 'the first address he afterward delivered was blessed to the awakening to a concern for salvation, or deciding to a religious profession, several of the younger members of the Halifax congregation, many of whom continue consistent members of the society to this day. One of them, an excellent young woman, died happy in God, within a few hours of the time of the decease of her spiritual father. On the same day they met in heaven.' In August, 1824, he left Halifax, amid the tears, prayers, and blessings of a large circle of friends, who showed their high estimation of his character,



and of the value of his ministry, by inviting him a few weeks before his death to return to them at the ensuing conference. His reply to their request manifested how truly he valued the Christian affection they cherished for him, and discovered that the lapse of years found his regard for them unabated. It was in his heart, if Providence had so permitted, to return to Halifax the first favorable opening, that he might resume his labors among a people so greatly endeared to him by their friendliness and piety; but the Lord had otherwise determined. Their next meeting will be in the world where

‘Adieus and farewells are a sound unknown.’

We are now called to follow Mr. James to new and more important scenes of labor. In the year 1822 he received an invitation from the committee of the Wesleyan Missionary Society to proceed to London, and take a part in the services of its anniversary. After considerable hesitation he complied; and at the appointed time repaired to the metropolis, where his services were so acceptable that his visit led to an invitation to remove to London at the termination of his services at Halifax. At the ensuing conference, therefore, he received an appointment to the London north circuit, and entered on his work with the same fervent spirit, and preached with the same zeal and energy, that had characterized his ministry in the country. He sought not by any refinement of style, or artificial embellishment, to render his preaching attractive to the mere hearer of sermons, who has no higher motive in visiting the house of God than the desire of intellectual gratification. He sought the spiritual profit of those who heard him; and though not unwilling to please all men for their good to edification, yet he ‘shunned not to declare the whole counsel of God,’ in plain and pointed language. The congregations which attended his ministry during the three years he was stationed in the London north circuit, gave full evidence of the acceptableness of that ministry, and showed that his talents were justly appreciated. Nor did he spend his strength in vain. Living witnesses can attest that the Gospel he preached was ‘not in word only, but also in power, and in the Holy Ghost, and in much assurance.’

At the close of his appointment to this his last regular station, he was requested to become one of the general secretaries to the Wesleyan Missionary Society. With this request he was induced to comply, from a conviction that it was his duty to consecrate himself to the cause of God in every variety of service of which his brethren in the ministry might deem him capable. In the duties of this new office he engaged with all the powers of his body and mind; and, whether employed with his pen at the desk, or in deliberating with the committee upon missionary subjects, or in journeying to various parts of the country to advocate the cause of the perishing heathen, all was done with the utmost zeal and affection. For this hallowed work he was specially qualified; and he entered upon it with the feelings of one who had no interest but such as was identified with the cause of Christ. His missionary excursions were also blessed to the spiritual edification of many who attended on his ministry. For, though the sermons which he delivered on these occasions were of a missionary character, they were not exclusively confined to missionary statements.

He aimed to promote the edification of those who heard him. Some great and essential doctrine of the Gospel was usually explained—some prominent Christian duty was enforced, or some spiritual privilege described; nor did he fail to warn the wicked of the error of his way, and exhort him to flee from the wrath to come. Hence his visits were in many places expected with pleasure, and welcomed with delight.

In the year 1828 he was appointed, with the Rev. W. Harvard, as a deputation to attend the principal missionary meetings in the South Wales district. After having travelled and attended meetings in the principality for three weeks, he spent another week in the same employment at Bristol; and almost immediately after his return home he experienced a violent attack of inflammation in the chest, by which he was confined for several weeks. From the effects of this affliction he never fully recovered; and from this time a gradual decay of his previously strong constitution commenced.

The same year he accompanied the president to Ireland, where his frank and courteous deportment gained him many friends, and his public ministry was popular and useful. Concerning this visit, a correspondent writes:—‘In Dublin, he was an uncommon favorite. His affectionate cordiality was highly prized by a people proverbially warm hearted; and his public ministrations were not merely admired, but accompanied with an especial unction, and were made a blessing to hundreds.’ This testimony of a personal friend is supported by the recorded sentiments of the Irish conference, who, in their annual address to the British conference, make the following honorable mention of his official visit:—‘The Rev. John James, whom you selected to be the companion of the president, has, by his affectionate regard for our concerns, endeared himself to our hearts. During the illness of the president, he filled the chair of the conference with great ability. His whole deportment among us was marked by a lively concern for our interest, and by assiduous and faithful attention to every department of our work. His labors in the pulpit have been much owned by the great Head of the Church, and have proved an unspeakable blessing to the multitudes who attended his ministry.’

His office as missionary secretary rendered it necessary for him to be in journeyings often, as well as in labors abundant; and that those labors tended to shorten his valuable life can scarcely be doubted by those who knew the effect which they had upon his health. The frequent transition from the warmth and confinement of the office to an exposure to the inclemency of the weather in long journeys, and the profuse perspirations which were occasioned by his pulpit exertions and platform addresses, had an injurious effect upon his constitution; so that, for several months prior to his death, his health gradually but perceptibly declined. On his return from the conference of 1831, he was induced to pay a visit to Margate to recruit his strength; and after remaining there for a month, he returned home much improved, and resumed his employment with renewed vigor. For a season his friends flattered themselves that his health was re-established; but in this they were disappointed. The multifarious concerns of the mission house at this time considerably affected his spirits; they were more than his enervated strength could sustain; and it was

observed by those around him, that he was far from possessing his usual alacrity.

In the summer of 1831 symptoms of apoplexy appeared; and he seems to have been preserved from fatal consequences by a violent bleeding at the nose, which continued for nine hours. In the following April he experienced a second attack, while preaching at Hoxton. Prompt remedies were resorted to; and these, by the blessing of God, were rendered effectual to the prolonging of his valuable life. From this alarming visitation he so far recovered as to be able to attend various missionary meetings, and a second time to visit Ireland for missionary purposes. It was hoped that a sea voyage might be of service to the restoration of his health. From thence he repaired to the conference in Liverpool, when the very unfavorable change in the aspect of his general health excited the attention and concern of his brethren, many of whom were deeply affected by his altered appearance. On his return to London, it was strongly recommended to him to relax in his application to the work of his office until his health should have regained its accustomed vigor. For this purpose he was induced to take lodgings at Brighton for the sake of obtaining the advantage of the sea breezes and the quiet of retirement; and had he ceased for a sufficient length of time from public exertions, there is reason to conclude that his life might have been prolonged. But even while at Brighton, his active spirit would not allow him to take that rest which the state of his health required. In a letter from that place, addressed to an old and intimate friend, whom he urgently pressed to visit him, he manifests how much his heart was then interested in the missionary work. He observes:—‘My health is improving, but I am tired of an idle life; and would return home immediately, but that our missionary meetings will be held here next week, which I must stay to attend.’ While at Brighton he experienced some symptoms of paralysis, and complained to a friend that the pain and numbness in his left side were distressing in the extreme; but begged that the circumstance might not be mentioned to Mrs. James, as he feared it would greatly alarm her. His mind at that time seems to have been deeply impressed with the precarious condition in which his health and life were placed. Yet with these feelings his ardent spirit prompted him to preach twice on the Sunday before he left Brighton, and to attend missionary meetings on the Monday and Tuesday following. In the delivery of the sermons he was very animated and impressive, especially in portraying the triumphs of the Redeemer in leading ‘captivity captive.’

He came back to London apparently much better in health, and entered upon his beloved employment with his accustomed zeal and pleasure. Sanguine hopes were now entertained by his friends that his valuable life would long be spared to the Church of God. In these anticipations, however, he did not himself indulge; and it was remarked that his natural cheerfulness in great measure forsook him, and he became unusually grave in his conversation. The sudden death of the Rev. Thomas Stanley, which occurred at this time, produced very generally a deep impression; and the affecting address delivered at his funeral excited a powerful sensation in the mind of Mr. James. He afterward referred to it with considerable emotion, saying, ‘Our



brother who addressed us had no compassion on our feelings.' He requested a friend present at the funeral to go with him home. That friend, perceiving that he was powerfully excited, complied with the request, little supposing that it would be their last social interview. Their conversation during the afternoon was interestingly solemn. They improved the mournful scene which they had just witnessed; and the observations made by Mr. James were evidently those of a person who considered his own life to be in jeopardy. Many profitable and happy hours they had spent with each other previously; but few hours had been passed more spiritually or more profitably. The disposition of Mr. James's mind was indicative of that ripening for eternity, which for some time had been observable in him.

On Monday, the 29th of September, he attended, for the last time, a missionary meeting, which was held in the Wesleyan chapel, Spital-fields. He was requested to deliver a short speech, and cautioned against becoming excited. He promised to be watchful over himself; but having commenced, he soon forgot the state of his body in the all-absorbing theme of missions. He spoke with his usual animation and eloquence; and, from the powerful manner in which he stated the obligations of Christians to support missions to the heathen, he might be almost suspected to have known that it would be the last time he should have an opportunity of recommending a cause so dear to his heart. On retiring into the vestry, he seemed to have regained his former vivacity; for no subject was so inspiring to his ardent soul as the prospect of extending in heathen lands the kingdom of the Redeemer.

Having engaged to preach several missionary sermons, and to attend anniversaries in various parts of the country, he began to prepare for his journey. Still he appears to have lived under the impression that the termination of his days on earth was approaching; for, conversing with a friend on the Thursday preceding his death, concerning some measures which were projected, he checked himself, and remarked, 'It does not become me so to talk of the future, seeing that my state of health is so infirm.' The Sabbath day arrived; and on the morning of this day, for the last time, he assembled the various members of his household around the family altar. It had been Mr. James's custom for many years to commence the devotions of this holy day by singing a hymn expressive of its duties and blessedness; but on this occasion he gave out these solemn and impressive lines:—

'Tremendous God, with humble fear,  
Prostrate before thy awful throne,  
The' irrevocable word we hear,  
The sovereign righteousness we own.  
'Tis fit we should to dust return,  
Since such the will of the Most High;  
In sin conceived, to trouble born,  
Born only to lament and die.  
Submissive to thy just decree,  
We all shall soon from earth remove;  
But when thou sendest, Lord, for me,  
O, let the messenger be love!  
Whisper thy love into my heart,  
Warn me of my approaching end,  
And then I joyfully depart;  
And then I to thy arms ascend.'

Such was the closing act of domestic worship in which Mr. James engaged. His Sabbaths spent in town were generally employed in preaching in some one of the London circuits. On the evening of his last earthly Sabbath, he was appointed to preach in the New chapel, City-Road; and having been much engaged through the previous week, he spent the forenoon of that day in preparing a sermon for the large congregation which he had to address. The subject selected by him was St. Paul's commission to the Gentiles, Acts xxvi, 17, 18. From this scripture he discoursed at considerable length, dwelling on the objects of the Gospel ministry, and the benefits which it brings to mankind, in their illumination and emancipation from moral slavery—in their enjoyment of pardoning mercy, and final elevation into the society of the blessed in heaven. Before he entered the pulpit, he complained of a pain in the head, which was greatly increased by the mental and physical exertion called forth in the delivery of his discourse. It was observed that his memory failed him in attempting several quotations; and that he appeared to labor under a difficulty of utterance. On going into the vestry after the conclusion of the service, he complained of uneasiness at the stomach, and continued pain in the head. Being unable to walk home, he was conveyed to his residence in a coach. On his arrival at home, he observed that he felt a coldness in his extremities. Warmth was immediately applied, by which he seemed to be revived. Shortly after he sunk into a state of stupor, attended with difficult breathing. From the symptoms, it was concluded that sanguineous effusions on the brain had occurred; the left side was also found to be paralyzed, and deprived of its muscular power. The most prompt remedial measures were adopted, but without effect; and the symptoms became hourly more unfavorable. Soon after he was thus seized, his distressed partner said to him, 'I hope the Lord will be your support;' to which he devoutly answered, 'Amen, amen.' Having thus prayed, he scarcely spoke again; but frequently lifted up his hand, expressive of mental devotion, and gave intimation by signs that all was well within. Though not capable of speaking, he seemed perfectly sensible, and was much affected by the kindness of those around him. He lingered till about twenty minutes before one o'clock on the afternoon of the following Tuesday, when his happy spirit escaped from earth to heaven, in the forty-seventh year of his age, and the twenty-sixth of his itinerancy, leaving a widow and six children to mourn their loss.

His remains were followed by the preachers of the London circuits, and the members of the missionary committee, to the City-Road burial ground, and interred in the same grave with the Rev. Thomas Stanley, who so shortly before had been called, more suddenly even than himself, to enter his everlasting rest. An impressive address was delivered on the occasion by the Rev. Joseph Entwisle, the chairman of the London district; and a few nights afterward his friend, who had for many years been on terms of the closest intimacy with him, endeavored to improve the solemn event to a crowded assembly in City-Road chapel, from the consolatory words of St. Paul, 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so

them also which sleep in Jesus will God bring with Him. Wherefore comfort one another with these words,' 1 Thess. iv, 13, 14, 18. Thus closed the mortal career of the Rev. John James, who faithfully served his generation in the work of the ministry, and was found by the last messenger engaged in his beloved employment of preaching the unsearchable riches of Christ his Savior.

The duty, however, of the biographer does not cease with the record of the birth, life, and death of those who have been eminent for their services in the Church. They have displayed principles, and have been governed by motives, which require to be stated; and they have usually been distinguished by something peculiar in their character which ought to be delineated.

The character of the subject of this memoir will not be difficult of developement. It was never environed by the atmosphere of mystery, but stood manifest to the attentive observer with the clearness of meridian light. Mr. James was a man of uncompromising integrity of conduct. He uniformly acted from principle; and he was not to be moved from that path of duty in which he deemed himself called to walk. Being himself frank, generous, and unsuspecting, he despised all meanness and duplicity in others. When opposed by unreasonable and designing men, he was apt to feel and speak with a degree of warmth which he was the first to regret. That warmth, however, was only like the spark elicited from smitten steel; and, as nothing approaching to anger was allowed to rest in his bosom, he was prompt to forgive the acknowledged offence. In his natural disposition he was kind and benevolent; in him the needy found a willing benefactor; and his benevolence knew only one limit, that of his ability to do good. He was naturally of a cheerful and lively spirit; an entire stranger to moroseness of temper or sullenness of demeanor. His vivacity might occasionally lead him to a degree of hilarity, which persons more phlegmatic than himself might be disposed to censure as levity, but his cheerfulness never degenerated into buffoonery. To dignity of deportment he united a kindness of manners which endeared him to an extensive circle of acquaintance, both in private and in public life, and fitted him for the varied society with which he was called to mingle. His soul was formed for the duties and delights of friendship. To him the heart might open its secrets and its sorrows with unbounded confidence; and tenderly did he sympathize with the distressed, and rejoice with those who rejoiced.

As a Christian, his piety was rational, genuine, and dignified: it commenced with a true conversion to God; and never did he recall that full surrender of himself unto the Lord which he made in early life. His profession of experimental religion was humble and grateful, unmixed with affectation or pretension. He never sought by an ostentatious appearance of sanctity to be thought eminently holy; but commended himself as a Christian man to all who knew him by the exemplification of Christian principles, and by the manifestation of Christian graces. One who was very capable of forming a correct opinion of his Christian deportment has said:—'I have seen him in public and in private, in sickness and in health, by night and by day. He has frequently spent several days in my house, as I also have in his. We have labored together in the same circuit; we have fre-



quently travelled together on errands of mercy; and in all circumstances, companies, and places, I ever found him the same consistent and cheerful Christian. That he might have his failings, is only to say that he was not an angel, but a man of like passions with ourselves; but of this I am confident, that they were few, very few in number, and far from having a prominent manifestation.'

As the head of a family he possessed various excellencies worthy of record and of imitation. He felt a pleasure in making all who appertained to his family happy; consequently few households possessed a larger share of domestic felicity. The character of the good and affectionate husband was admirably exemplified in him. To the duties of that endearing relationship he was prompted equally by pure affection, and by his regard for Christian principles. He acted under the influence of submission to that authority, which says, 'husbands, love your wives, and be not bitter against them,'—'he that loveth his wife loveth himself.' In the parental ordering of his children he was very judicious. His conduct was equally removed from that unwise fondness which overlooks every fault, and that severity which banishes filial affection, and secures obedience from fear rather than love. He was always kind and disposed to be indulgent; yet he never allowed a fault to go unpunished or unreprieved. Together with the correction of delinquencies, he endeavored to instil into the minds of his children a love for the good and right way. He performed also, in an exemplary manner, the duties of a spiritual guide in his family, leading the minds of his children to the contemplation of eternal realities, and carefully seeking to impress upon them the necessity of seeking salvation through the blood of Christ. In family prayer he was very devout, praying for each member of his household frequently by name; and such was the earnestness of his petitions, that on various occasions every inmate of the house was melted into tears, and felt as though in the immediate presence of God. The Sabbath he observed with conscientious strictness as the day of the Lord, and enjoined the same observance upon his family; strongly recommending to those who were prevented, by affliction or other causes, from attending the house of God, an attentive and devotional reading of the Bible and of Mr. Wesley's sermons.

As a minister of the Gospel he was divinely instructed in the sacred truths of religion, and well qualified to discourse on those truths with clearness and precision. He prepared for the pulpit with much care and study. The matter of his subjects was well stored in his mind; but as he did not confine himself in the delivery of his discourses to the work of preparation, he expressed his views in language suggested by the feelings and interest of the moment. His sermons were evangelical, judicious, and frequently eloquent, delivered with great energy and pathos; and while they conveyed the light of knowledge to the understanding, they found their way to the hearers' hearts, and were rendered durably impressive. Those who heard him could not fail to observe that he fervently sought the spiritual welfare of those who attended his ministry, and burned with a holy zeal for his Master's glory. These were the uniform, unvaried objects of his preaching; and to promote these ends he was prepared to sacrifice his ease, his health, and even his life. After his health had become

seriously affected, he replied to a friend, who expostulated with him for being so vehement in the pulpit, 'I could not help it: I must have done the same if I had seen the grave at the end of the discourse.' Such being his love for the immortal souls of men, it is not surprising that he was honored by the great Head of the Church with that truest of all popularity, the general esteem and affection of the Churches of God. Yet his own views of his preaching talents were far from being elevated. As the gifts of God he used them for the purposes for which they were entrusted; but they were never perverted to inflate him with a vain conceit of himself.

With the apostle, he was ever ready to exclaim, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.' Various facts might be adduced confirmatory of this statement. A few weeks before his death, having preached a powerful and affecting discourse from those words, 'Behold, I stand at the door and knock,' he was urgently requested to print it; but this request he met with his invariable reply to all similar applications, 'I never produced any thing worth publishing.' Nor were his gifts for the ministry confined to preaching—he was also mighty in prayer. In his addresses to the throne of grace there was, in a high degree, a combination of earnestness and humility, of confidence and gratitude, with an intense longing after the blessing for which he poured forth his supplications. His language in prayer was plain, energetic, and yet dignified, frequently interspersed with quotations from Scripture beautifully appropriate, and tending in no ordinary degree to fill the mind with deep solemnity, lowly reverence, and holy adoration. While he has thus been calling on the name of the Lord, large congregations have been powerfully affected; and cold and carnal must that heart have been that did not, on such occasions, say, with devotional feeling, 'Surely the Lord is in this place.'

As a Wesleyan minister, he was strongly and from principle attached to the doctrines of Methodism. These he had carefully examined by the test of Divine revelation, and was fully persuaded that they were in perfect accordance with the oracles of God. He therefore preached them, not merely as forming the creed of a people whom he loved, but as the essential truths of the Gospel. The discipline of the body had also his unequivocal approval. Unbiassed by favor, and unmoved by fear, he faithfully maintained this discipline in all circumstances with inflexible firmness.

We are finally called to contemplate him as one of the secretaries of our widely-extended and flourishing missions. In this laborious office his conduct was marked by the strictest integrity; and he manifested an intense concern for the interests of every department of the missionary cause. His qualifications for the public duties of a missionary secretary are well known; and many delightful instances might be given of his successful pleading in behalf of the heathen. His appeals to the best feelings of the audience were frequently overwhelming and irresistible. One of those appeals, made in Abbey-street chapel, Dublin, a few months before his death, will long be remembered by those to whom it was addressed. He was very anxious for the liberation from slavery of a converted negro, called Pierre Sallah, having heard that it might be obtained for fifty pounds, and

that he was a very proper person to be employed among his countrymen as an assistant missionary. In his energetic manner he stated the case to his Irish friends, and put it to their generosity, whether, when for such a sum his freedom might be obtained, and his gifts so honorably employed, they would allow him to remain in bonds. The effect produced was astonishing. He was answered by a simultaneous shout of 'No, no!' And, although the usual collection had already been made, yet from all parts of the chapel gold and silver were showered on the platform until the redemption price of Pierre Sallah was more than realized. To the missionary candidates, who frequently lodged with him, he extended his watchful care and attention, endeavoring to promote their personal piety, as well as their personal comfort. He also took considerable pains to improve their minds, in order that they might be rendered acceptable and useful; and by his pious and judicious counsels many of them have been greatly encouraged to enter with fortitude and diligence on their work in foreign climes. His zealous and upright observance of the more private duties of his office secured to him not only the approbation, but the confidence and unfeigned esteem of those who were capable of estimating his worth. The testimony of one with whom he was associated during his stay at the mission house will show the high opinion formed of him in his official character:—

'In speaking of our lamented brother as one of the general secretaries of the Wesleyan Missionary Society, it is difficult to avoid some semblance of eulogy, as in this very important engagement he appeared to great advantage. He possessed a strong mind, a quick perception, and a peculiarly sound judgment: he therefore took a comprehensive and correct view of the whole missionary field, and his decisions and management were consequently well calculated to promote the welfare of the society. How ably he could plead the cause of missions is well known to many; but it was only by the committee, and those immediately associated with him, that his talents and work could be fully appreciated.' That committee, on being called together after his decease, unanimously passed various resolutions expressive of the honorable opinion which they entertained of his character and services, and of the loss which, in his removal, the cause of missions had sustained.\*

The committee also, in the general report of the Wesleyan missions, have recorded the following tribute to the value of his labors, and to the excellency of his character:—

'Mr. James had filled, with the highest credit to himself, the office of general secretary for upward of five years; and his exertions in most of the principal places in the three kingdoms have contributed, under the Divine blessing, to maintain and increase the high tone of public feeling in favor of the missions of the society; and the committee can bear ample testimony to the ability with which he performed those arduous duties which do not so immediately meet the public eye. His sound judgment, his uncorrupt integrity, his indefatigable industry, greatly promoted the successful management of the affairs of the society; while his frank and generous disposition endeared him to all who had the happiness of being associated with

\* See Wesleyan Methodist Magazine for Dec. 1832, page 899.



him. The sorrow occasioned by his removal is increased by the reflection, that his excessive labors in the missionary cause contributed to bring his valuable life to a premature close.'

Such are the valuable testimonies concerning Mr. James, from those who had no inducement or disposition to overrate his worth. Similar testimonies might be multiplied, but they are unnecessary; for in his character there is no doubtful point to confirm.

In preparing this imperfect account of one of the most excellent of men, I am not conscious of having concealed or extenuated any known fault or infirmity; nor of having in the least exaggerated any single virtue. That it has been written under the influence of an affectionate remembrance of a long and most endearing friendship, I am free to admit; but the feelings of the friend have never violated the fidelity of the biographer. A frequent and unrestrained intercourse with him for many years warrants my asserting, that he was truly all which has been said of him, and abundantly more. The removal of such a man, and of so able a minister of Christ, in the meridian of life, is an event mysterious to human reason; but a safer guide than reason teaches us to bow with unrepining submission to the sovereign pleasure of Him, 'who worketh all things after the counsel of His own will.' At the same time, such visitations of Divine Providence should impress on the minds of all who love Zion, the duty of praying, 'Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men.'

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From the Wesleyan Methodist Magazine.

### HORÆ ANGLICANÆ;

#### OR, OBSERVATIONS ON THE ENGLISH LANGUAGE.

THE English language is remarkably distinguished from the languages of ancient Greece and Rome by the simplicity of its structure, and the paucity of inflections or variations, of which its radical words are susceptible.

In Latin, many substantives (as *dominus*) admit of seven variations of the nominative singular; and many of the Greek substantives (as *λογος*) have nine or ten variations; whereas English substantives at the most have only three; as from *child* we have *child's*, *children*, *children's*.

English adjectives have no variation on account of number, case, or gender. They are susceptible of two variations only, which are employed for the purpose of showing the degrees of comparison; as from *hard*, we have *harder*, *hardest*; whereas the Latin *durus* has, in the three degrees of comparison, thirty-five variations; and the Greek *σκληρος* has fifty-three.

The Latin verb *amo*, independently of its compound tenses, that is, the tenses formed by the help of the verb *sum*, has upward of one hundred variations. The Greek verb *τυπω*, independently of its compound tenses and of the inflections of its participles, has nearly five hundred variations. And a French verb (as *parler*) has in its simple tenses thirty-five variations of the radix. Whereas all the

variations of an English verb, independently of compound tenses, are not more than six or seven.

This paucity of inflections in our nouns and verbs has necessarily led to a very simple, easy, and natural method of arranging words, and constructing sentences. In consequence of the numerous inflections in Latin, and still more in Greek, the words in many sentences might be thrown almost into any order, without altering or obscuring the sense; because, whatever situation a word occupied, its particular form would at once point out its relation to the other words in the sentence. Hence the poets, for the sake of their metre, often adopted such an arrangement, that the words, if placed in the same order in an English translation, would convey either no meaning at all, or a meaning widely different from that of the original.

In the Latin sentence, *Brutus necavit Cæsarem*, the order of the words might be varied at pleasure, without occasioning the least ambiguity. It might be *Brutus Cæsarem necavit*; or *Necavit Brutus Cæsarem*; or *Necavit Cæsarem Brutus*; or *Cæsarem Brutus necavit*; or *Cæsarem necavit Brutus*. In each of these six arrangements the meaning of the words is equally plain, and cannot possibly be mistaken; because the terminations of the nouns show, with infallible certainty, which is the nominative to the verb, and which is the accusative, governed by the verb. The corresponding English sentence, 'Brutus killed Cesar,' will scarcely admit of any variation in the arrangement. In poetry, perhaps, 'Brutus Cesar killed,' would be admissible; but any other collocation of the words would convert the sentence either into nonsense or into falsehood. In this instance, therefore, while a Latin writer has the choice of six methods of arranging his words, an Englishman is confined to one; or, at the most, allowing him the liberty of a poet, he has but two.

That the paucity of inflections and the consequent multitude and frequent use of particles and auxiliaries in our language have rendered it inferior, in beauty and harmony, to the learned languages, may be admitted; but, taking it in its present improved state, there is reason to believe that the English language, in copiousness and precision, is decidedly superior to the Latin, and not inferior to the Greek.

The entire want of articles in Latin is an undeniable defect, and renders many sentences ambiguous. The Greek here has a manifest advantage over the Latin in having one article; but the English, having two articles, is in this respect superior to both. For the different ideas conveyed by the three expressions, man—a man—the man, there is but one expression in Latin—*homo*, and but two in Greek—*ανθρωπος*—ὁ *ανθρωπος*. *Filius Dei*, may mean either a son of a god, (that is, of some heathenish deity,) a son of God, (that is, of the true God,) or the Son of God (that is, the Messiah.) The Greek writers, though possessing a definite article like ours, do not always employ it in that precise and regular way in which it is used among us. Hence the ambiguity of some Greek expressions, which, had the speaker used English, would have been obviated. When Satan said to our Lord, *Εἰ υἱός ἐστις τοῦ Θεοῦ*, it is not clear or certain, whether he meant, 'If thou be a son of God,' (that is, one enjoying the peculiar favor and protection of the Most High;) or, 'If thou be THE Son of God,' (that is, the Messiah.) That the latter was the precise meaning of Satan's

words is rendered highly probable by the confession of the unclean spirit, which was expelled out of the man in the synagogue at Capernaum, 'I know thee who thou art, THE HOLY ONE OF GOD.'

There is the same ambiguity in the language of the centurion, who, having witnessed the miracles that accompanied and followed the death of Christ, exclaimed, *Αληθως Θεος υιος ην ετος*. Collating this verse, Matt. xxvii, 54, with the passage of Luke xxiii, 47, where the words are stated to have been, *Ουτως ο ανθρωπος ετος δικαιος ην*, we are led to infer, that *Θεος υιος* in one is tantamount to *δικαιος* in the other. Hence it is likely that the centurion did not refer to the peculiar character of our Lord, as THE Son of God, or the Messiah; but that he simply meant 'He was a son of God,' 'a righteous man,' a special object of the Divine regard and favor.

The proper application of our articles is highly conducive to precision and energy. When two or more nouns, having the same regimen, follow each other in close succession, if they denote persons or things that greatly resemble each other, or that are usually connected, the article may be expressed with the first noun, and understood with the following ones. But if the nouns denote persons or things that are dissimilar, that cannot be united, or that are viewed in the way of opposition or contrast, we should either omit the articles altogether, or repeat them with every separate noun. In such cases also, if there be a preposition before the first noun, it ought to be repeated with each of the following ones:—

Daniel iii, 5. 'The sound of the cornet, flute, harp, sackbut, psaltery, dulcimer,' &c. Here the article is expressed before cornet, and understood before all the other nouns; because they are all closely connected as denoting various instruments of music.

Daniel iii, 2. 'To gather together the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs,' &c. Here, all the nouns being closely connected as denoting various ranks or offices, the article expressed with the first noun might have been omitted before the others. Its repetition makes the enumeration more distinct and more impressive.

Matt. v, 45. *Τον ηλιον αυτε ανατελλει επι πονηρας και αγαθας, και βρεχει επι δικαιους και αδικας*. Here are four adjectives without any article; but our translators, having inserted the article before the first, have very properly repeated it before each of the others—'on the evil and on the good, on the just and on the unjust,'—because in each clause there is an obvious contrast, and the characters mentioned are the reverse of each other.

Luke vi, 35. *Χρησος επι τας αχαριστας και πονηρας*. Here the adjectives *αχαριστας* and *πονηρας*, denoting qualities that are closely allied, and that usually or rather always co-exist in the same persons, the article is used with the former, but omitted with the latter. The same idiom might have been followed in English—'kind unto the unthankful and evil;' but our translators have here repeated both the article and the preposition—'kind unto the unthankful and to the evil.'

Acts xxiv, 15. *Ανασταν νεκρων, δικαιων τε και αδικων*. Here the adjectives *δικαιων* and *αδικων*, denoting opposite classes of persons, classes that cannot possibly coalesce, the article should either be omitted in both, as in the Greek, or inserted in both; whereas our



translators have supplied it before the first, but omitted it before the second,—‘a resurrection of the dead, both of the just and unjust.’ It ought to be ‘both of the just and *the* unjust;’ or ‘both of the just and *of the* unjust;’ or it might be in exact accordance with the Greek idiom, ‘a resurrection of the dead, both just and unjust.’

James v, 7. Εως αν λαβη υετον πρωιμον και οψιμον. Here the ‘early rain’ and the ‘latter rain’ are particularly distinguished from each other: hence the article, being expressed with the first adjective, ought to be repeated with the second—‘until he receive the early and *the* latter rain.’

Romans xi, 22. Ιδε εν χρησθητα και αποτομιαν Θεσ. The Divine attributes, ‘goodness’ and ‘severity,’ being here viewed in the way of contrast or opposition to each other, and as exercised toward opposite classes of persons, the article ought to be used with each—‘behold the goodness and *the* severity of God.’

The very emphatic declaration of St. Paul, Τον αγωνα τον καλον ηγωνισμαι, τον ορομον τετελεκα, κ.τ.λ., is deprived of much of its energy and beauty, through the use of the indefinite, instead of the definite article. Here indeed our language cannot compete with the original Greek, in which the article is employed before the substantive, and repeated before the adjective; so that it would be literally, ‘I have fought the fight, the good;’ a phraseology inadmissible in English. But the use of even one definite article renders the sentence much more emphatic and impressive—‘I have fought *THE* good fight, I have finished *THE* course, I have kept *THE* faith. Henceforth there is laid up for me (ο της δικαιοσυνης στεφανος) *THE* crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.’

The running title on several successive pages to one of Mr. Wesley’s sermons is, ‘The Spirit of Bondage and Adoption.’ Now there would be no impropriety in saying ‘the Spirit of bondage and fear,’ or ‘the Spirit of power and love,’ or ‘the Spirit of peace and consolation;’ because, in these instances, the nouns connected by the conjunction and placed under the government of the same preposition, denote things that are closely allied, things that may and do co-exist in the same persons. But to act on this plan with the nouns ‘bondage’ and ‘adoption,’ is to connect in language things, which cannot be connected in fact—things, which never co-exist in the same person—things, which are so opposite, that the presence of the one necessarily implies the absence of the other. This impropriety is partially obviated by repeating the preposition with the last noun—‘the spirit of bondage and of adoption;’ but still more effectually, by repeating the noun ‘spirit,’ or else by introducing a demonstrative pronoun as its substitute. Thus we should say, ‘The spirit of bondage and the spirit of adoption;’ or ‘The spirit of bondage, and that of adoption.’

A similar impropriety appears in the title to one of Sturm’s Reflections,\* which runs thus—‘Difference between the works of nature and art.’ Speaking accurately we should say, ‘Difference between the works of nature and of art,’ or ‘between the works of nature and those of art.’

\* Sturm’s Reflections, translated by Clarke, second paper for June 1st.

Although the inflections of the radical word in our verbs must be allowed to be exceedingly scanty, when compared with those of the Greek and Latin verbs, this defect is amply compensated by means of our numerous auxiliaries—be, am, was, being, been, have, having, had, shall, will, should, would, may, can, might, could, must, ought ; the combinations of which with each other and with the simple forms of our verbs, furnish an amazing variety of expressions. There is reason to believe, that by the proper use of these auxiliaries, a person, well acquainted with the language, can on every occasion convey his ideas with a degree of perspicuity and precision, which can be equalled by few other languages, ancient or modern, and can be exceeded probably by none.

To express the present indicative, active voice, we have three distinct forms—I write, I am writing, I do write. To correspond with which the Greeks have but two—γραφω, εἰμι γραφῶν ; and the Latins only one—scribo. The general expression, *he writes a letter*, merely implies an habitual or an occasional practice ; a practice repeated possibly at intervals of a day, or a month, or a year, or at any assignable periods during the whole extent of the person's life. Whereas the expression, *he is writing a letter*, implies that he is at this very time employed in the act of writing, that he has actually made a beginning, and that the work is in progress. But this important distinction is lost in the Latin ; which has no expression to employ, in either case, but *scribit epistolam*. And the emphatic form, *I do write*, which in many cases we find very convenient, and sometimes indispensably necessary, has nothing exactly corresponding with it either in Greek or Latin.

Time past may be more minutely divided into the imperfect, the aorist, or indefinite, the perfect, and the pluperfect. According to this division, the corresponding tenses in the three languages will stand thus :—

Imperfect	εγραφον, ην γραφων	<i>scribebam</i>	I was writing.
Aorist, or Indefinite }	εγραφα		I wrote, I did write.
Perfect	{ γεγραφα, εἰμι γεγραφως	<i>scripsi</i>	{ I have written. I have been writing.
Pluperfect	{ εγεγραφειν, ην γεγραφως	<i>scripseram</i>	{ I have written. I had been writing.

For these various tenses the Greeks have seven different expressions, the English seven, the Romans only three. In those Greek verbs, in which the second aorist differs from the imperfect, there are eight variations ; but in the great majority of cases there are not more than seven. And here we see the comparative poverty of the Latin language. It has no distinct form to express the indefinite time, but uses for this purpose either the imperfect *scribebam*, or the perfect *scripsi*. In this particular, therefore, it is inferior both to the Greek and to the English.

The future imperfect, or future indicative, has the following forms :—

γραφω, εσομαι γραφων, I shall write, I will write.  
μελλω γραφειν, *scribam*, I shall be writing, I will be writing.

Here are three varieties, or, where the second future differs from the present, four in Greek, four in English, and only one in Latin.

Neither the Greek nor the Latin makes any distinction between the signs *shall* and *will*; nor does the Latin between the expressions, 'I shall write,' and 'I shall be writing.' These distinctions are by no means unimportant.

When our Lord said to His disciples, Παντες υμεις σκανδαλισθησεσθε ενε μοι; had He spoken in English, He would have said, not 'All ye *SHALL* be offended because of me,' but 'All ye *WILL* be offended:' and when He said to Peter, Πριν αλεκτορα φωνησαι, τρις απαρνηση με—His meaning was not 'Before the cock crow thou *SHALT* deny me thrice,' but simply 'thou *WILT* deny me thrice.' He was merely predicting events which He then foresaw, and which soon occurred.

Our Saviour's words, Παν ο διδωσι μοι ο πατηρ προς εμε ηξει, as rendered in our version, 'All that the Father giveth me *SHALL* come to me,' have been considered by some as indicating necessity, or the mere fulfilment of an absolute decree: such persons *SHALL* come, it is so determined; it cannot be otherwise. Whereas, one free from predestinarian prejudices would not fail to render the passage thus:— 'All that the Father giveth me *WILL* come to me;' and would consider it as merely pointing out the order in which the work of salvation is carried on in the souls of penitent sinners. They hear and learn of the Father, and are drawn by the Father, John vi, 44, 45; and such persons being specially given by the Father to the Son, John xvii, 2, given in a way in which unenlightened and impenitent sinners are not given—they *WILL* come to the Son. There is nothing like absolute necessity or compulsion in the business. But this is God's appointed order; and this order, all penitent sinners, guided by the drawings of the Father and by the influences of the Holy Spirit, are sure to follow.

In Hebrew, as well as in Greek and Latin, the distinction between *shall* and *will* is unknown. Hence there are several passages of the Old as well as of the New Testament, in which, had the peculiarities and niceties of our language been as well understood then as they are now, our translators would have employed *will*, instead of *shall*. Thus, Exodus vii, 4, and xi, 9, 'Pharaoh *SHALL* not hearken unto you,' ought to be, 'Pharaoh *WILL* not hearken unto you.'

The paucity of inflections in our language renders a careful regard to the collocation of words in a sentence peculiarly important; and, in those who wish to speak or write with perspicuity and precision, absolutely necessary. Inattention to the proper arrangement of words and clauses is almost sure to occasion obscurity and ambiguity.

In Latin and Greek, good writers usually place the relative pronoun very near to its antecedent, or at least so dispose of it that the antecedent is obvious and cannot be mistaken. In English, as our relatives, *who*, *which*, *that*, are not varied on account of number or gender, nor the two latter on account of case, it is highly necessary that their position should be carefully attended to. The relative should, in general, stand immediately after its antecedent; or if any words be suffered to intervene, they should be such only as cannot possibly obscure the meaning. In the sentence, Τον γαρ μη γνοντα αμαρτιαν υπερ ημων αμαρτιαν εποιησεν, there is not the least ambiguity;



but the same assertion cannot be made respecting our version of the words :—‘ For He hath made Him to be sin for us, who knew no sin.’ According to the order in which the words here lie, it seems as though the antecedent of the relative *who* were the preceding word *us* ; as though *we*, for whom Christ was made sin, were creatures ‘ who knew no sin.’ It is not the obvious and grammatical meaning of the words, but our application of Scriptural principles, that enables us to attach a correct idea to the apostle’s language in this verse. Whereas, by transposing the clause, ‘ who knew no sin,’ and putting the relative close to its antecedent, all possibility of mistake is obviated :—‘ He hath made Him, who knew no sin, to be sin for us.’

In Hebrews xiii, 7, 8, our translators, by altering the arrangement of the words in the latter part of verse 7, and by placing at the end of that verse a colon, instead of a period, as though verse 8 were part of the same sentence, have led to a misrepresentation of the apostle’s meaning. They who consult our version only will naturally regard the nouns *end* and *Jesus Christ*, as put in apposition, and as being under the government of the same word, viz. the active participle *considering*. Hence the apostle has been supposed to assert, that Jesus Christ was the end of the conversation of the persons here spoken of ; and attempts have been made to explain and illustrate this idea. But no such idea is at all countenanced by the Greek original. The words for *end* and *Jesus Christ* are not in apposition, nor under the government of the same word : the former, *εμβασιμ*, is the accusative case, governed by the participle *αναθεωρωντες*, considering ; the latter, *Ιησους Χριστος*, is the nominative to the verb *εστι* understood. Verse 8 forms a sentence wholly distinct and independent, and ought to be separated from verse 7 by a period ; and the genius of our language requires that the verb, omitted in the original, should be supplied. The two verses might advantageously be thus rendered :—‘ Remember them who had the rule over you, who spoke unto you the word of God ; of whose conversation considering the end, follow their faith. Jesus Christ is the same yesterday, and to-day, and for ever.’

In Matthew xix, 28, it is not absolutely determined by the original, whether the clause, *εν τη παλιγγενεσια*, be connected with the preceding words, *οι ακολουθουσας μοι*, or with the following ones, *οταν καθιση ο υιος τς ανθρωπου, &c. &c.* The same ambiguity hangs about our version of the passage ; hence many have connected the clause, *in the regeneration*, with the preceding words, and this has given birth to the phrase, ‘ to follow Christ in the regeneration.’ This expression is certainly objectionable ; inasmuch as it appears to represent the Lord Jesus as having been a subject of that spiritual change called regeneration : a change which to sinful and polluted creatures is indispensably necessary, but of which the Redeemer could not have been susceptible ; for He ‘ who knew no sin’ needed no regeneration. The punctuation both in the Greek text, in the Latin Vulgate, and in our own version, is in favor of the other construction, which joins the clause to the following words, ‘ When the Son of man shall sit,’ &c ; and this interpretation is adopted by the most competent judges. By a slight alteration in the arrangement of the words, the meaning is rendered plain and unequivocal :—‘ In the regeneration, when the Son of man shall sit in the throne of His glory, ye also, which have followed

me, shall sit upon twelve thrones,' &c. This arrangement is adopted in some of the modern versions of the New Testament, as the French, the Italian, and the Portuguese.

A few slight grammatical inaccuracies may be noticed in our version of the Bible; although, for general accuracy and elegance of language, it holds a very high rank, and stands unrivalled among the publications of the age which produced it.

'And so was also James and John, the sons of Zebedee,' Luke v, 10—should be, 'And so *were* also James and John,' &c.

'On the morrow, because he would have known the certainty,' &c, Acts xxii, 30—should be, 'On the morrow, because he would *know* the certainty.'

'They might have had opportunity to have returned,' Hebrews xi, 15—more correctly, 'They might have had opportunity to *return*.'

'And now abideth faith, hope, charity, these three,' 1 Cor. xiii, 13—more correctly, 'And now *abide* faith, hope, love, these three.'

'If a man say, I love God, and hateth his brother,' &c, 1 John iv, 20—should be, 'If a man say, I love God, and *hate* his brother.'

'And if we know that he hear us,' &c, 1 John v, 15—should be, 'And if we know that he *heareth* us.'

'If thou bring thy gift to the altar, and there rememberest,' &c, Matt. v, 23—should be, 'If thou bring thy gift to the altar, and there *remember*,' &c.

'Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?' Matt. vii, 9, 10. To convey the sense in correct English, we should say, 'What man is there of you, *who*, if his son ask *for* bread, will give him a stone? Or if he ask *for* a fish, will give him a serpent?' Or thus, 'If there be any man of you from whom his son shall ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?'

The expression, 'a far country,' wherever it occurs, ought to be 'a *distant* country.'

'Thine often infirmities,' 1 Tim. v, 23, ought to be 'thy *frequent* infirmities.'

The terms *wot*, *wotteth*, *wist*, being at present obsolete, we should substitute for them, *know*, *knoweth*, *knew*.

'We do you to wit of the grace of God,' &c, 2 Cor. viii, 1, should be, 'We *make known unto you* the grace of God.'

'The fruit tree yielding fruit after his kind,'—'every winged fowl after his kind,'—'If the salt have lost his savour.' In these, and all similar cases, *his* should be altered into *its*.

'If men strive together, and one smite another with a stone or with his fist, and he die not, but keepeth his bed,' Exodus xxi, 18—should be, 'and he die not, but *keep* his bed.'

'Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?' Matt. xviii, 12—should be, 'Doth he not leave the ninety and nine, and *go* into the mountains, and *seek* that which is gone astray?'

The Greeks frequently express a universal negative by means of the adjective *πας* and the adverb *ς* or *ςς*; but such sentences, literally translated into English, do not precisely or fully convey the sense of

the original. Thus, Matt. xii, 25, Πασα πολις η οικια μερισθεισα καθ' εαυτης, & εαθησεται—'Every city or house divided against itself, shall not stand:—speaking more correctly, according to the idiom of our language, we ought to say, 'No city or house divided against itself shall stand.' And in 1 John ii, 19, Αλλ' ινα φανερωθωσιν οτι & εισι παντες εξ ημων—They went out, that they might be made manifest, that they were not all of us; we should rather say in the last clause, 'that none of them were of us.' So also, in Hebrews vii, 7, Χωρις πασης αντιλογιας—'without all contradiction,'—should rather be, 'without any contradiction.'

'Where moth and rust doth corrupt,' Matt. vi, 19—should be, 'where moth and rust corrupt.'

In examining a translation executed two hundred and twenty years ago, according to the strict rules of modern English grammar, the wonder is, not that any inaccuracies should be detected, but that those actually detected should be so few. And though these errors render our version less correct and less elegant than it otherwise would be, they rarely, if ever, affect the sense of any passage. W. P. B.

#### PROPHECIES AND MIRACLES OF THE SACRED SCRIPTURES.

It is asserted by skeptics, that, having no other account of the prophecies and of the miracles except what is found in the sacred Scriptures themselves, this account cannot be fairly considered as substantial proof of the truth and Divine authority of those Scriptures. In considering this question, as it is successfully contended by Christian writers that there are prophecies contained in the sacred volume which were fulfilled after the close of the canonical Scriptures, and are even now fulfilling, we will leave out of our inquiry the prophecies, and confine ourselves wholly to the miracles, which they assert to have been wrought by the finger of God.

That the objection may appear in its entire weight, we will endeavor to state it fairly, that we may look it fully in the face, and see if we can furnish it with a satisfactory answer.

In the first place, it must be observed, that the objection takes for granted that the only account we have of the flood, of the confusion of tongues, the deliverance of Israel from bondage, the passage of the Red Sea, &c, as recorded in the Old Testament; the birth of Jesus Christ, the miracles which He wrought in confirmation of His doctrine, His crucifixion and death, of His resurrection and ascension, of the effusion of the Holy Spirit upon the day of pentecost; and also of the various miracles recorded in the Acts of the Apostles; that the truth of all these things rests solely on the authority of the Scriptures themselves; and that therefore, before we receive them as true, we take for granted the truth of the Scripture narratives; and that hence



it follows, that those reputed miracles cannot be justly adduced as proofs that the Scriptures are true. This seems to be the weight and burden of the objection. And we are compelled to allow, from the respect we have for the majesty of truth, that, granting the truth of the proposition, in all its length and breadth, we cannot gainsay it; that is, allowing that we have no *other* account nor evidence of these miracles than what is found in the Holy Scriptures, and no *other* evidence of their truth, we cannot infer the truth of the miracles themselves without first inferring the truth of the Scriptures. And hence it follows most undeniably, that the miracles cannot be adduced as a proof of the Divine authority of the Scriptures until the sacred Scriptures themselves are allowed to be true; and when this is done, the reality of the miracles follows as a necessary corollary, though their existence is not necessary to substantiate a truth already established. From all this, it follows, that the truth of sacred Scripture must be proved *before* we can rationally believe that such miracles were wrought as are recorded in them. All this must, we think, be fully granted: namely, that the reputed miracles of the Scriptures cannot be adduced *a priori* in favor of the Divine authority of these sacred records.

To illustrate this point. A man affirms that *Robinson Crusoe* lived so many years upon a desolate island—that he subsisted at first upon roots and herbs—obtained fire by rubbing two sticks together—constructed him a habitation in a cave, which he fortified—and that he was finally delivered by means of the crew of a shipwrecked vessel. We ask him how he came to the knowledge of all these facts and circumstances? He answers, by reading the history of *Crusoe's* adventures. Do you believe the facts you have related? Yes, verily. *Why* do you believe them? Because, says he, the book itself is proved to be true, from the marvellous events therein related. Does this prove the genuineness and authenticity of the book? By no means. The truth of the narrative is *assumed* before the incidents of *Crusoe's* life and adventures are believed. This every one must at once perceive.

Well; apply this to the case in hand. We take up the New Testament; and read that, at such a time, Jesus was born—that, in the course of his short life, he wrought various miracles, by healing the sick, raising the dead, &c,—that he finally died on the cross, rose again, and ascended to heaven. How do we know the things therein related to be true? Do we infer the truth of the narrative, because of the marvellous nature of the events therein recorded? This sort of evidence would convert the most marvellous adventures into truth, merely because the narrator saw fit to embellish his story with marvellous tales; and the more unheard-of and naturally incredible the

events which are related, the stronger the evidence of their truth! This mode of reasoning would destroy all distinction between things credible and incredible; and would oblige us to swallow all the marvellous stories, which have been related by designing impostors, however false and absurd! Before, therefore, we can rationally believe in the miracles recorded in the Bible to be true, we must first prove that the Bible is itself true, independently of all the miracles therein recorded. But, when we have thus established the truth of the Bible, we have fully ascertained the truth of all it contains, and of course the genuineness of its miracles: and hence also the Divine Hand is fully and unequivocally recognized in the production of all these mighty events; for surely nothing short of omnipotence could effect such miracles as are recorded in the Bible, allowing them to have been effected as therein related.

Now, the question is, Are the sacred Scriptures susceptible of any such proof as is required in the present case? We think they are. And the *first* sort of proof is what has been very properly called *internal*; and the second *collateral*, or that which arises from analogous testimony of other authors, who flourished and wrote about the same time respecting the same events and transactions which are recorded by the sacred historians.

In respect to the first sort of testimony, it arises out of the nature of the subject on which the inspired writers treat—the manner in which they wrote and spoke—the agreement of their testimony—and the harmony of their sentiments. There is, in the language of truth, an honesty of expression—an independence and dignity of thought—a purity of sentiment, and a boldness of manner—which inspire confidence almost irresistibly; and which it is extremely difficult for imposture to counterfeit. That these marks of truth apply to the Holy Scriptures throughout, seems to be generally admitted. Nor is it easy to find a justifiable motive for either falsehood or deceit in any of the writers or transactions of the sacred Scriptures. They often suffered for their testimony; and their lives declared the sincerity and integrity of their hearts in what they professed with their lips.

We cannot enter into a full examination of those several branches of testimony on the present occasion; but merely allude to them, to show what is meant by that sort of internal testimony by which the sacred writers commend themselves to the belief and approbation of mankind. We are of the opinion, however, that a thorough examination of this subject will lead to the conclusion, that this sort of testimony is the strongest which can be adduced in favor of the truth of Christianity. The authors of this system of religion were too *honest to lie*—too *good to deceive*—and too *wise to be imposed upon*; and the predictions which they uttered were pregnant

with events too vast for mere human conception, and the precepts which they delivered were too pure in their character to proceed from any hearts that were tinctured with hypocrisy, or from lips that were accustomed to utter deceit. The strict adherence, also, of the authors of these truths, amidst privations of the most painful character, and sacrifices of the most costly kind, is no slender proof that they fully believed what they spoke and wrote; and therefore, that if they labored under a delusion, it was a delusion perfectly compatible with the purest sincerity and the most inflexible integrity. Nor are the effects which Christianity did produce, and even now produces, on the tempers and lives of its professed believers and followers, to be considered as slender evidences of the truth and friendly bearing of the system, wherever it gains an entrance into the understandings, and becomes a regulator of the consciences and conduct of men.

Whether these topics of evidence will satisfy the speculative mind or not, they appear to us to carry a weight with them which cannot be easily resisted; and to amount, in their united influence, to a moral demonstration in support of the Divine authority of the sacred Scriptures. We say, none but God could have enabled men to utter such predictions, because none else could have conceived them possible,—that none but God could have inspired such truths—could have delivered such precepts of morality—and have revealed such doctrines, so holy and sublime,—and that none but a *God of love* would have devised and executed an entire system of religion so admirably adapted to promote the present and future well being of the human family. Let those who doubt these conclusions candidly examine the system in all its length and breadth, and make up their minds according to the lights of truth and a good conscience. But, as before said, we cannot dwell upon this branch of our subject, but must content ourselves with only some brief hints in reference to it. And let those who doubt of its weight and applicability, recollect that this or some *other* sort of testimony, independently of prophecies and miracles, *must* be brought to bear on this subject *before* the miraculous interferences recorded in the Holy Scriptures can be rationally received as unquestionably true. To argue the truth of the Scriptures from the reality of the miracles, and then to infer the reality of the miracles from the truth of Scripture, is but an imitation of the sophistry of the Roman Catholic writers, who undertake to prove the infallibility of the canons of their Church, because popes, cardinals, or councils have decreed them; and then to infer the infallibility of popes, cardinals, or councils from the infallibility of the said canons. This is what has been very properly called *arguing in a circle*; you proceed in a perpetual round of argumentation without ever coming to the end by a sound conclusion.



We are not left, however, to this solitary testimony in support of a truth of such tremendous importance ; although, if we were, we need not despair of finding our way to heaven unobstructed by any impassable gulfs. The summit of truth would still loom up before us as we approached the end of our voyage, irradiated in the distance by the beams from the Sun of righteousness ; even those beams which shone so conspicuously upon the minds of patriarchs and prophets, and conducted them to glory and immortality. How, it may be asked, did Abel, Noah, and Abraham know that the Lord had spoken to them ? They had no written canon to which they could appeal ; they had no book of Scripture, in which were found the records of miracles, of strong and powerful interpositions, which had been manifested in behalf of either themselves or their ancestors : and yet they doubted not but that God had spoken to them ; and so convincing were the evidences that God had indeed appeared to them, revealed to them His will, and given them His law, that thousands of the wisest and best of men believe it even to this day. There must, therefore, be some internal and direct evidence, by which God makes Himself known as the God of the universe, anterior to all such evidence as is derivable from the present canon of Scripture, and from the miracles therein recorded. God must have a language in which He speaks to man, and a manner of utterance which man must hear and recognize as the voice and language of the Deity. Whenever He proclaims Himself, He does it in such a way, in such terms, and under such circumstances, that those to whom the proclamation is made can assuredly recognize the Divine presence, and understand the message as coming from Himself, and from none other ; and when the instances of these Divine manifestations are recorded, it is done, if done under His direction, in such terms, and under such circumstances, that the record is recognized as a record of the Divine will. The rays of the sun exhibit the sun itself ; and, indeed, every object, on which the eye of man ever gazed, is its own revelator, though it may be indebted to a medium extraneous from itself for making itself known. ‘Whatsoever doth make manifest is light :’ so spake an inspired apostle. And while it is the exclusive province of light to make manifest the vast variety of objects with which we are surrounded, it is equally certain that this light is only the medium through which and by which those objects *manifest themselves* to the senses, and to the understandings of men ; so although all spiritual illumination comes from ‘God, who is light, and in whom is no darkness at all,’ yet He shines upon the moral world through such mediums as He has seen fit, and may now and hereafter see fit to select. He may communicate Himself either directly to the heart and understanding by His Spirit, by visible symbols of His presence, as He did to

Abraham and others, or by the voice of His prophets and evangelists ; and, as He now does, through the medium of the sacred volume. But still it is *God proclaiming Himself*. He shines by His own light. He exhibits His own character in His own way. And in this light of Himself He makes *Himself* manifest, according to the plain declaration of the inspired writer, 'In thy light we see light.'

Is it to be supposed, that when God was making His Book for the instruction and edification of His offspring, that He could not accompany its pages and announcement with such a sort of testimony respecting its origin, as to convince all its readers from whence it came, independently of all extraneous testimony? Allowing that He could do this, does it not follow, that, whenever this Book is taken up and read with candor and attention, this evidence of its truth is perceived and felt? And does it not also follow, that this evidence is anterior to all other testimony ; and, therefore, of the strongest and most indubitable character?

We cannot, however, pursue this branch of the subject farther at this time. Let us therefore inquire, whether there be any collateral testimony, which may be relied upon as corroborating the sort of evidence to which we have alluded. To illustrate our meaning upon this point, we will allude to the history of Robinson Crusoe again. Suppose that other authors had described the same island, stating the same facts respecting its local situation, its soil, and productions, the cave in which the unfortunate adventurer resided, &c ; and should add, that they had examined the grotto, and other places which he had described ; and affirm that they had been accurately described by the author of Crusoe ; and moreover that they had seen fragments of bones of lamas, which had been killed, cooked, and eaten, and other marks that the island had been visited by some civilized man or men about the time Crusoe is said to have resided there ; would not all this be a strong corroboration of the truth of the history of his adventures ?

Now, let us apply this to the case in hand. Moses relates, that, in the days of Noah, about 1656 years after the creation, a flood came upon the earth, at the command of God, and destroyed all its inhabitants except Noah and his family. Is there any thing in the writings of other authors which seems to refer to this event, and thereby to corroborate its truth? We think there is. It has been contended by some, that antiquity abounds with testimonies relating to this most extraordinary event ; that even the whole heathen mythology sprang from traditional accounts, often indeed obscured by fabled embellishments, of the general deluge ; that Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Osiris, Dagon, and others, are all only different names by which Noah was intended. It is certain, that traditions concerning the destruction of the old world, either partially

or entirely by water, are found among the fragments of the most ancient heathen writers. Eusebius has preserved a passage from Abydenus's history of Assyria, to the following effect:—

‘After these reigned many others, and then Seisisthrus, to whom Saturn foretold that there shall be a prodigious flood of rain, on the 15th day of the month Desius; and commanded him to deposit all his writings in Heliopolis, a city of the Sipparians. Having obeyed this injunction, Seisisthrus, without delay, sailed into Armenia, and found the prediction of the god realized. On the third day, after the waters were abated, he sent out birds, that he might ascertain whether the earth had yet appeared through the flood. But these, finding only a boundless sea, and having no resting place, returned to Seisisthrus. In the same manner did others. And again he sent the third time; for they had returned to him having their wings polluted with mud. Then the gods translated him from among men: his ship came into Armenia, the wood of which is used for a charm.’ He refers also to the dove of Noah. Speaking of the natural sagacity of animals, he says, ‘Deucalion’s dove, sent from the ark, upon her return, brought a sure indication that the tempest had yielded to tranquillity.’ The striking resemblance between this account of the flood and that of Moses, must be perceived by every reader; and we cannot but consider it a strong corroboration of its truth. For even allowing that for which some contend, that the heathen borrowed his account of this matter from Moses, it by no means weakens the force of the testimony. Whether he derived his information from the sacred records, or from a more uncertain tradition, the manner in which he records it shows that he fully believed it, and that it was currently believed among his nation.

Berosus is said to have flourished about 270 years before the Christian era. He signalized himself by his astronomical productions, and particularly by writing a history of Chaldea, some fragments of which are preserved by Josephus in his book against Appian. In his first book, he makes the following statement:—‘This Berosus, treading in the steps of the most eminent writers, has recorded the same facts as Moses, in relation to the deluge—the destruction of mankind by it—the ark in which Noah, the father of our race, was preserved—and its resting upon the tops of the Armenian mountains.’ After this relation, Berosus adds:—‘It is reported that part of the ship now remains in Armenia, on the Gordyeen mountains; and that some bring thence pitch, which they use as a charm.’

Lucian, who was born near the close of the first century of the Christian era, and rose to great eminence as a scholar, and was certainly no friend to Christianity, speaks of a very remote history of the ark, laid up in Heliopolis of Syria; and, according to him, the account



which the Greeks give of the deluge, is as follows :—‘ The first race of men were self-willed, perpetrating many crimes, regardless of oaths, inhospitable, uncharitable ; for which cause great calamities fell upon them. For suddenly the earth threw out much water—a deluge of rain fell from heaven—rivers overflowed exceedingly—and the sea itself overspread the globe to that degree, that all things were overwhelmed by the water, and the whole of mankind perished. Deucalion alone remained, the source of another generation. He was preserved thus :—In a great ark, which he had prepared, he placed his wives, and his children, and entered also himself. After them went in bears, and horses, and lions, and serpents, and all other living creatures upon the face of the earth, by pairs. He received all those animals, which had no power to injure him, but were extremely familiar, being overruled by Divine influence. These all floated together, in the same ark, so long as the waters were upon the earth.’

It is well known to the learned, that among ancient writers the same persons were designated by different names. This arose from the custom adopted by those writers in translating from one language into another. Instead of retaining the original names, more especially those which were descriptive, or bore a verbal adjective signification, they changed them into another corresponding in meaning in the language into which the translation was made. Thus Alexander, the historian, writing concerning Isaac in Greek, does not retain the original Hebrew name, יִצְחָק (*Isaac*) which signifies *laughter*, but calls him in Greek Γέλωτα, (*Gelota*), a word of the same meaning. So also in the different names used in the several accounts given by different nations of the deluge, the same person is described ; and that person is *Noah*. This word נֹחַ signifies *rest* or *consolation*, and was doubtless given to him in anticipation of the *comfort* he should derive from *resting* from the commotion occasioned by the general deluge of waters. Diodorus says, it is the tradition of the Egyptians that ‘ Deucalion’s was the universal deluge.’ And Plato corroborates this testimony, by saying, ‘ that a certain Egyptian priest, related to Solon out of their sacred books the history of the universal deluge, which took place long before the partial inundations known to the Grecians.’

Now it seems hardly credible, that so many traditional accounts, resembling each other in so many important particulars, could have been the effect of pure imagination, or were the mere fables of men, invented without any corresponding fact for their foundation. As before remarked, allowing that all these accounts of this singular event were derived from one common source, namely, the Mosaic records, it shows most conclusively that these records were believed to be genuine by all those who have been instrumental in handing them down to us. Thus much is undoubtedly proved, that the truth

of the general deluge does not rest solely on the testimony of Moses, but that his account of it is corroborated by several heathen writers in the extracts we have quoted.

Memorials of the deluge are preserved in India, both in their sacred books, and in the objects of their worship. It is supposed that the *Dagon*, mentioned in the sacred Scriptures, is an allegorical representation of the preservation of Noah from the destruction of the deluge. The Hebrew word דג (*dag*,) signifies a *ship*, or *fish*; and by allowing a transposition of the two last letters which compose the word דגון (*dagon*,) so as to read *dag-nau*, instead of *Dagon*, and the word might be translated the *fish of Noah*. As implying *fruitfulness*, this deity is generally represented by a *female*, with the lower parts of a *fish*. At any rate, the image is compounded of the body of a *fish*, and the upper parts of a human figure, indicating that the deity, whom this image represents, came up out of the sea, where for some time he had had his dwelling; and hence this is supposed to be no obscure memorial of the flood, and of the salvation of Noah, as the second father of the human family, from its devouring elements; and as this is one of the most prominent deities of the east, it is supposed that the fact respecting the destruction of the old world by water, was generally believed among that people.

That this fact has been preserved in their sacred books, Sir William Jones has proved beyond the possibility of doubt. In his literal translation of their Bhagavat, he gives a translation of the first Purána, entitled *Matsya*, or *fish*, from which we give the following extracts; which will show most conclusively, that, among their traditions, they have preserved an account of the general deluge:—

‘At the close of the last calpa, there was a general destruction occasioned by the sleep of Brahma; where his creatures in different waters were drowned in a vast ocean.’

The following comes so near to the account of the preservation of Noah, as detailed by Moses, that it is not possible to resist the conviction, that it alludes to the same event. After having represented the ‘king of the waters’ as making supplication to the God of the universe for preservation amidst the general deluge, it is added as follows:—

‘The Lord of the universe, loving the pious man who thus implored Him, and intending to preserve him from the sea of destruction, caused by the depravity of the age, thus told him how to act:—In *seven days* from the present time, O thou terror of enemies, the three worlds will be plunged in an ocean of death; but, in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds, and accompanied by *seven saints*, encircled by pairs of brute

animals, that shall enter the spacious *ark*, and continue in it, secure from the flood, on one immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea serpent on my horn ; but I will be near thee, drawing the vessel, with thee and thy attendants. I will remain on the ocean, O chief of men, until a night of *brahma* shall be completely ended. Thou shalt then know my true greatness, rightly named the supreme Godhead ; by my favor all thy questions shall be answered, and thy mind abundantly instructed.'

After having delivered this comforting speech to the ' pious king,' it is stated that

' The sea, overwhelming its shores, deluged the whole earth ; and it was soon perceived to be augmented by showers from immense clouds.'

That all this is descriptive of the deluge, as related by the sacred historian, there can be no cause to doubt. In respect to the *antiquity* of these Indian records, Sir William Jones, the learned translator, who was thoroughly versed in the language of the country, and familiar with its writings, and therefore a competent judge in these matters, says, that ' in whatever age they might have been first promulgated, they could not have received their present form above 3000 years ago.'\*

Respecting the *manner* in which the several nations of the earth came to the knowledge of this very singular event, allowing its truth, it is not at all difficult to perceive. Noah being the second progenitor of the human race, it is natural to suppose that his immediate descendants would preserve a record of an event which marked such an epoch in the world's history ; and that they would transmit it to their posterity, and so on from one generation to another ; and thus by tradition, either oral or written, and probably in both ways, its history would be handed down in the several branches of his family, both in their books and by monumental records, as well as by hieroglyphical representations, in the manner we have seen in the figure of Dagon, which was part fish and part human ; the fish representing Noah's preservation during the flood, and the breast, arms, and head of a man, denoting his human intelligence and strength. But, in whatever way we may interpret these hieroglyphical representations, *our* purpose is completely answered, namely, that those records, found among heathen nations, strongly corroborate the truth of the Mosaic account of the universal deluge.

But we have supposed, not only that the naked fact itself might be supported by contemporaneous testimony, but also that marks may be found which bear witness to the truth of the narrative. Those who

\* See Fragments to Calmet's Dictionary, articles Dagon, and Indian history of the deluge.



have traversed the earth for the purpose of making philosophical experiments, have discovered, even on the highest mountains situated most remotely from the present bed of the ocean, marine substances, deeply embedded in the earth, and mixed with hard substances, in a manner altogether unaccountable on any other hypothesis, than that which assumes a general deluge at some remote period of the world.

We are aware that some have attempted to account for these phenomena by those volcanic eruptions, by which islands have been raised from the bed of the ocean ; but is it not an utter improbability that the vast mountains, which now lift their heads to the skies on the different continents of the earth, as well as the continents themselves, should owe their origin to these submarine eruptions ? This must be allowed before it can be admitted that the existence of these marine substances is to be attributed to volcanic eruptions only. That such substances are found in those islands which have been upheaved from the bottom of the sea, is granted. But have they been found only in such places ? Have they not been discovered embedded in the earth far remote from the shores of any ocean ? How came they here ? Can the fact be satisfactorily accounted for on any other hypothesis than that which supposes that the earth was once submerged under the waters ? These are some of the *marks*, which the Ruler of the universe hath left of His mighty footsteps when He trode upon this earth, and ‘broke up the fountains of the great deep, and opened the windows of heaven,’ by which means the earth was deluged with water.

*How* this magnificent event was brought about, we pretend not to know ; and we think it is altogether useless to speculate concerning the process by which it was accomplished. Admit the fact as recorded by Moses, and all difficulties vanish. The grand Agent was fully competent to the task. ‘And the Lord said, I will destroy man whom I have created.’ This sentence, so sublimely expressed, is sufficient to satisfy the queries of all those who credit the fact of the deluge, as herein recorded. And to attempt to deny the fact, and then speculate on its abstract impossibility, is absurd. Nor is it less so to admit it on the authority of the sacred historian, and then doubt its truth because it is unaccountable on the principles of human philosophy.

As a matter, however, of curiosity, we will present our readers with the two following calculations on the quantity of water requisite for a universal deluge. The first is from Dr. Geddes :—

‘*Fifteen cubits upward did the waters prevail ; and the mountains were covered.*’ This has been always accounted one of the most unaccountable phenomena of the deluge, and has, more than any other circumstance attending it, perplexed and puzzled commentators.

The most ingenious solution of the difficulty which I have ever met with, is one sent to me, some years ago, by Sir Henry Englefield, which I shall here give in his own words:—

“The diameter of the earth being taken at 8000 miles; and the highest mountain being supposed four miles high above the level of the sea,\* the quantity of water requisite to cover them will be a hollow sphere of 8008 miles diameter, and four miles thick; the content of which, in round numbers, is 800,000,000 cubic miles. Let us now suppose the globe of the earth to consist of a crust of solid matter, 1000 miles thick, enclosing a sea, or body of water, 2000 miles deep; within which is a central nucleus of 2000 miles in diameter: the content of that body of water will be 109,200,000,000 cubic miles; or about 137 times the quantity of water required to cover the surface of the earth, as above stated. Now water, by experiment, expands about one 25th of its whole magnitude, from freezing to boiling, or one hundredth of its magnitude for 45 degrees of Fahrenheit’s thermometer. Suppose, then, that the heat of the globe, previously to the deluge, was about 50 degrees of Fahrenheit’s, a temperature very near that of this climate; and that a sudden change took place in the interior of the globe, which raised its height to 83 degrees; a heat no greater than the marine animals live in, in the shallow seas between the tropics; those 23 degrees of augmented heat would so expand the internal sea, as to cause it to more than cover the surface of the globe, according to the conditions above mentioned: and if the cause of heat ceased, the waters would of course, in cooling, retire into their proper places. If the central nucleus be supposed 3000 miles, and the internal sea only 1500 miles deep, its contents will then be 99,200,000,000 cubic miles; or, 125 times the water required: and in that case, an additional heat of 36 degrees to the previous temperature of the earth, will be sufficient to produce the above described effect. It is scarce necessary to say, that the perfect regularity here supposed to exist in the form of the interior parts of the globe, is of no consequence to the proposed hypothesis; which will be equally just, if the above given quantity of waters be any how disposed within the earth. Neither is it here proposed to discuss the reality of a central fire, which many philosophers maintain, and many deny. It may not be unworthy to remark, that the above hypothesis, which does not in any way contradict any law of nature, does singularly accord with the Mosaic narrative of the deluge: for the sudden expansion of the internal waters would, of course, force them up through the chasms of the exterior crust in dreadful jets and torrents; while their heat would cause such vapors to ascend into the atmosphere, as, when condensed, would produce torrents of rain beyond our conception.”

‘The possibility of a universal deluge, then—of a deluge rising *fifteen cubits above the highest mountains*—can hardly be denied. It is not at all necessary to suppose, with Sir Henry, that the antediluvian mountains were as high as those of the present earth. They may have been of a very different form and size, and composed of other materials.’

\* ‘This is more than the height of the Andes.’

The second is by the bishop of Landaff, on the quantity of water exhaled from the earth in a summer's day, and is as follows :—

‘ Who would have conjectured, that an acre of ground, even after having been parched by the heat of the sun in summer, dispersed into the air, above 1600 gallons of water, in the space of twelve of the hottest hours of the day? No vapor is seen to ascend; and we little suppose, that in the hottest part of the day, it more usually does ascend than in any other. The experiment from which I draw this conclusion, is so easy to be made, that every one may satisfy himself of the truth of it. On the 2d day of June, 1779, when the sun shone bright and hot, I put a large drinking glass, with its mouth downward, upon a grass plot, which was mown close. There had been no rain for above a month, and the grass was become brown. In less than two minutes, the inside of the glass was clouded with a vapor; and in half an hour, drops of water began to trickle down its inside, in various places. This experiment was repeated several times with the same success.

‘ That I might accurately estimate the quantity thus raised, in a certain portion of time, I measured the area of the mouth of the glass, and found it to be twenty square inches. There are 1296 square inches in a yard, and 4840 square yards in a statute acre; hence, if we can find the means of measuring the quantity of vapor raised from twenty square inches of earth, suppose in one quarter of an hour, it will be an easy matter to calculate the quantity which would be raised, with the same degree of heat, from an acre in twelve hours. The method I took to measure the quantity of vapor, was not, perhaps, the most accurate which might be thought of, but it was simple and easy to be practised. When the glass had stood on the grass plot one quarter of an hour, and had collected a quantity of vapor, I wiped its inside with a piece of muslin, the weight of which had been previously taken. As soon as the glass was wiped dry, the muslin was weighed again; its increase of weight showed the quantity of vapor which had been collected. The medium increase of weight, from several experiments made on the same day, between twelve and three o'clock, was six grains, collected in one quarter of an hour, from twenty square inches of earth. If the reader takes the trouble to make the calculation, he will find, that above 1600 gallons, reckoning eight pints to a gallon, and estimating the weight of a pint of water at one pound avoirdupois, or 7000 grains Troy weight, would be raised at the rate here mentioned, from an acre of ground in twenty-four hours.

‘ It may easily be conceived, that the quantity thus elevated will be greater when the ground has been well soaked with rain, provided the heat be the same. I did not happen to mark the heat of the ground, when I made the fore-mentioned experiments. The two following are more circumstantial :—The ground had been wetted the day before I made them by a thunder shower. The heat of the earth, at the time of making them, estimated by a thermometer laid upon the grass, was ninety-six degrees. One experiment gave 1973 gallons from an acre in twelve hours; the other gave 1905. Another experiment made when there had been no rain for a week, and the heat of the earth was one hundred and ten degrees, gave after the rate of



2800 gallons from an acre in twelve hours. The earth was hotter than the air, as it was exposed to the reflection of the sun's rays from a brick wall.'

These testimonies and reasonings we leave with the reader, hoping that his good sense will enable him to make a right use of them; and we are persuaded that they will tend to strengthen his faith in the authority of that revelation, which is a light to his path, and a lamp to all his ways.

The second Scripture facts we shall select are the building of Babel, the confusion of tongues, and the dispersion of the human family into distinct tribes.\* These facts are recorded by Moses in the eleventh chapter of Genesis. 'And they said, Go to, let us build a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth:' and the Lord confounded their language, and 'scattered them abroad from thence upon the face of all the earth; and they left off to build the city.'

Here are facts distinctly stated. Are we to receive them simply on the credit of the sacred historian; or is their truth corroborated by other testimony? Assuming the fact that Moses wrote under Divine inspiration, we want no additional testimony to command our assent. But may we not derive evidence in favor of the claim of Moses being divinely inspired from the testimony of collateral writers, who have either directly attested the same facts, or manifestly alluded to them under obscure allegory or by more direct historical detail?

In respect to the naked fact itself, that Babylon was built on the plains of Shinar, or in the land of Chaldea, we have the testimony of all antiquity. Of this, therefore, there can be no doubt. But does profane history furnish us with any accounts of the attempt to build this tower, the confusion of tongues which happened at that time, and of the dispersion of the human family, any way analogous to the Mosaic account of these matters? We think it does. In the first place, an obvious allusion to an event somewhat analogous to this is found in Homer's *Odyssey*, book xi, line 375-390, in which he represents men as giants attempting to climb up to heaven, by piling mountain on mountain:—

'There Ephimedia trod the gloomy plain,  
Who chain'd the monarch of the boundless main;  
Hence Ephialtes, hence stern Otus sprung,  
More fierce than giants, more than giants strong;  
The earth o'erburden'd groan'd beneath their weight,  
None but Orion e'er surpassed their height;  
The wondrous youths had scarce nine winters told,  
When high in air, tremendous to behold,

\* For our views on the confusion of tongues, and the consequent dispersion of mankind, see our number for April 1833, vol. iv.

Nine ells aloft they rear'd their towering head,  
And full nine cubits broad their shoulders spread.  
Proud of their strength, and more than mortal size,  
*The gods they challenge, and affect the skies.*  
Heav'd on Olympus tottering Ossa stood ;  
On Ossa, Pelion nods with all his wood.'—POPE.

Virgil evidently alludes to the same event in his *Georgics*, book i, line 279–283, where he says,—

——— 'And cruel Typhæus, and the brethren, leagued to scale heaven. Thrice, indeed, they attempted to pile Ossa upon Pelion, and to roll woody Olympus upon Ossa ; thrice the Father of heaven overthrew the mountains, thus heaped up with thunder.'

Ovid also, in his *Metamorphosis*, book iv, line 151–155, alludes to the same event :—

'Nor were the gods themselves more safe above,  
Against beleaguer'd heaven the giants move ;  
Hills piled on hills, on mountains, mountains lie,  
To make their *mad approaches to the sky*,  
Till Jove, no longer patient, took his time  
T' avenge, with thunder, their audacious crime ;  
Red lightning play'd along the firmament,  
And their demolish'd work to pieces rent.'—DRYDEN.

The only difference between the accounts is, Moses represents the people on the plains of Shinar as attempting to 'build a tower, whose tops should reach unto heaven ;' but the poets of heathenism represent them as *piling mountain on mountain* for the purpose of making war upon the gods : Moses brings in the Almighty as *confounding* their language or designs, and thus *dispersing* them abroad upon the earth ; whereas the heathen writers tell us, that *Jove, by thunder and lightning, demolished their works, or overthrew the mountains* upon the impious builders, and thus crushed them ; or, as Homer has it,—

'His shafts Apollo aim'd, at once they sound,  
And stretch'd the giant monsters on the ground.'

And these points of resemblance are as near as could be expected between the truth of sober history, and the embellishments of profane poetry, when relating to the same event.

Josephus quotes from one of the sybils, in the words following :—  
'When all mankind spoke the same language, some of them elevated a tower immensely high, as if they would ascend up into heaven ; but the gods sent a wind, and overthrew the tower ; and assigned to each a particular language ; and hence the city of Babylon derived its name.' Abydenus uses similar language. He says,—'There are, who relate that the first men born of the earth, when they grew proud of their strength and stature, supposing that they were more excellent than the gods, wickedly attempted to build a tower, where Babylon now stands. But, the work advancing toward heaven, was overthrown upon the builders, by the gods, with the assistance of the winds ; and

the name Babylon was imposed upon the ruins. Till that period men were of one language ; but then, the gods sent among them a diversity of tongues. And then commenced the war between Saturn and Titan.'

Of the tower of Babylon, and its destruction, Abydenus, as quoted by Origen, and afterward by Eusebius, speaks in the following language :—' The first men were born of the earth, and of great bodily strength ; and affecting great antiquity they built a tower of immense height, where Babylon is now situate. When they had raised it very high toward heaven, a great wind from the gods threw it down ; and from its rude mass of ruins Babylon derives its name. Till that time men had all been of one language.'

These extracts are sufficient to show that the facts as related in the Bible respecting this memorable event are supported by strong collateral testimony from heathen authors ; and that, although some of these testimonies are mixed up with fabulous notions, which were the mere inventions of the poet, introduced probably to gratify that natural fondness for the marvellous by which all men are distinguished, they nevertheless go far to confirm the truth of sacred history on those points.

We will introduce only one more fact from the Old Testament history, as illustrative of our views on this subject ; and that is the destruction of Sodom and Gomorrah. It is stated by Moses, Gen. xix, 24, 25, ' Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven ; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.' This is the simple fact, as stated by Moses ; and however inexplicable it may appear upon any philosophical principles, that ' brimstone and fire' should be ' rained from the Lord out of heaven,' we are bound to believe the fact, if supported by competent testimony. There is no necessity, however, for us to understand these terms literally, as though a shower of brimstone and fire actually descended from the highest heavens, and thus consumed those cities, without the intervention of any natural agent. The simple fact to be believed, as before said, is, that those devoted cities were *really destroyed* according to this declaration of Moses. The *means* by which this destruction was accomplished, whether natural or supernatural, were doubtless under the immediate control and direction of the Divine Hand ; and therefore the event was strictly *miraculous*. The most probable supposition is, that a shower of nitrous particles was precipitated from the atmosphere, at the command of that God who controls the elements of nature, and makes them subservient to His will, which, by the action of the electric fluid, ignited, and thus consumed the cities. This set fire to the inflammable matter



with which the 'plains of Sodom' abounded, such as the bituminous substances said to exist there in abundance, by which those plains were also burnt up. And thus the Divine prediction respecting the entire overthrow of those wicked cities, and the surrounding plain, was verified, by means of agents which are always at His command, and by which He can, at any time, execute His purposes of either mercy or vengeance.

The inquiry now is, whether the truth of this narration of facts derives any support from contemporaneous testimony, and from visible marks which have been discovered by those who have visited this place since the awful catastrophe here detailed.

Tacitus, the elegant historian of Rome, asserts, that traces of the fire which consumed those cities were visible in his days. 'At no great distance,' says he, 'are those fields, which, as it is said, were formerly fruitful, and covered with great cities, till they were consumed by lightning; the vestiges of which remain in the parched appearance of the country, which has lost its fertility.'

Diodorus Siculus describes the Lake Asphaltitus at large, in two different parts of his work; and concludes his account by saying, 'The region round about, burning with fire, exhales a stench so intolerable, that the bodies of the inhabitants are diseased, and their lives contracted.'

Strabo has the following remarks:—'There are many indications that fire has been over this country; for about Masada they show rough and scorched rocks, and caverns in many places eaten in, and the earth reduced to ashes, and drops of pitch distilling from the rocks, and hot streams, offensive afar off, and habitations overthrown; which renders credible some reports among the inhabitants, that there were formerly thirteen cities on the spot, the principal of which was Sodom; so extensive as to be sixty furlongs in circumference; but that by earthquakes, and an eruption of fire, and by hot and bituminous waters, it became a lake as it now is; the rocks were consumed, some of the cities were swallowed up, and others abandoned by those of the inhabitants who were able to escape.'

Solinus holds a similar language. He says,—'At a considerable distance from Jerusalem, a frightful lake extends itself, which has been struck by lightning, as is evident from the ground, black; and reduced to ashes.'

Beside these testimonies of ancient heathen writers, we have the evidence of more modern scientific travellers, who have visited the country, and examined for themselves the same mournful vestiges of destruction. According to these, the country is stripped of its herbage; the lake, and the surrounding soil are salt and bituminous; and vegetable life is nearly extinct in that whole region of country.

Now, though these things do not prove absolutely the former existence of those cities, and the fruitfulness of the country around them ; yet, when considered as coming from persons who were adverse to the truths of the Bible, they add greatly to the weight of evidence in favor of the Mosaic narrative, by relieving the mind from the necessity of confiding *solely* in the naked facts upon the simple testimony of the narrator ; though even this would be sufficient to command our assent, standing, as it does, unimpeached by any contradictory statement, either ancient or modern.

But the testimony of Moses not only stands unimpeached by any writer who wrote either contemporaneously with him, or at a subsequent period ; but the truth of his narrative is corroborated by several writers of the Bible, who have expressly referred to the facts as universally admitted truths of undisputed and undisputable authority. See, for instance, Deut. xxix, 22-25 ; Isa. xiii, 19, 20 ; Jer. xlix, 17, 18 ; I, 40 ; Luke xvii, 28-32. These references, considering them as having no more weight than merely human testimonies, show that the overthrow of Sodom and Gomorrah was a fact generally believed by those Jewish writers. And the question is, how they came thus to believe it ? They certainly founded their belief on the credibility of their sacred historian. It was an admitted fact of their nation. Put, then, all these testimonies together, and see if there be not sufficient weight in them to justify a belief in the truth of the whole transaction, independently of the Divine inspiration of the Holy Scriptures. Is it not better attested than almost any fact of remote antiquity ? And hence, by rejecting this as a fable, should we not for the same reason reject all historical facts which have come down to us from a remote age ?

We will now present the facts of the birth, miracles, death, and resurrection of the Lord Jesus.

1. *His birth.* This event, which, according to the Scriptural account, was miraculous, is not involved in that obscurity which generally envelopes facts of extremely remote antiquity. It took place when imperial Rome was at the height of its grandeur, when its sceptre was peacefully swayed over the greater proportion of the known world—at a period when the history of its conquests, its renown in arts and sciences, was sounded abroad among the nations of the earth—and when all events of public notoriety were recorded, and therefore would be thoroughly canvassed, and their claims to credibility admitted or rejected upon the force of testimony only. At such a time, under such circumstances, it is not likely that an event of so extraordinary a character could obtain such a general belief, without being attended with strong evidences of its truth.

It is somewhat singular, that, at this period, almost the whole world

were in expectation of some grand event, of the appearance of an august personage, who should produce a mighty revolution among men. The people of Israel were not alone in looking for the 'Desire of all nations,' a 'Prince, and a Savior;' but a tradition was in circulation, probably founded on the numerous predictions of the Jewish prophets, which produced a general impression among the nations that an extraordinary person would make his appearance about this time. This expectation is openly avowed by some of the most considerable writers of that age, both poets and historians. Suetonius and Tacitus both state it as a common opinion, that 'the east should prevail.' It was, doubtless, under the influence of this general expectation, that the eastern magi, or 'wise men of the east,' had their curiosity excited by the appearance of the star, as being ominous of the near approach of this august personage; and a belief that it indicated the accomplishment of some prediction with which they had been made acquainted, no doubt induced them to undertake the journey, which conducted them, guided as they were by this prophetic appearance in the heavens, to the spot where they saw their expectations realized in the person of the 'young child.'

Among the remarkable predictions found upon record respecting the coming of this great personage, it is generally believed that Virgil must have had his eye on some such person in the following passage:—

• Sicilian muses, let us attempt more exalted strains! The last era, foretold in Cumean verse, is already arrived. The grand series of revolving ages commences anew. Now a new progeny is sent down from lofty heaven. Be propitious, chaste Lucina, to the infant boy. By him the iron year shall close, and the golden age shall arise on all the world. Under thy secular sway, Pollio, shall this glory of the age make his entrance, and the great months begin their revolutions. Should any vestiges of guilt remain, swept away under thy direction, the earth shall be released from fear for ever; and with his Father's virtues shall he enter the tranquil world. The earth shall pour before thee, sweet boy, without culture, her smiling first fruits. The timid herds shall not be afraid of the large, fierce lions. The venomous asp shall expire, and the deadly, poisonous plant shall wither. The fields shall become yellow with golden ears of corn; the blushing grape shall hang upon the wild bramble; and the stubborn oak shall distil soft, dewy honey. Yet still shall some vestiges of pristine vice remain; which shall cause the sea to be ploughed with ships—towers to be besieged—and the face of the earth to be wounded with furrows. New wars shall arise—new heroes be sent to the battle. But, when thy *maturity* is come, every land shall produce all necessary things, and commerce shall cease. The ground shall not endure the harrow, nor shall the vine need the pruning hook. As they wove their thread, the Destinies sang this strain, "Roll on, ye years of felicity!" Bright offspring of the gods! thou great increase of Jove! advance to thy distinguished honors! for now the



time approaches! Behold, the vast globe, with its ponderous convexity, bows to thee!—the lands—the expansive seas—the sublime heavens! See how all things rejoice in this advancing era! O! that the closing scenes of a long life may yet hold out, and so much fire remain, as shall enable me to celebrate thy deeds!’

Though the Prophet Isaiah struck a deeper shade, and sung in much more elevated strains of inspired eloquence, than did the Roman bard; yet, it must be acknowledged, that the latter has poured forth the meltings of his soul in lofty strains of poetry. This sublime eclogue was sung about forty years before the birth of our Savior; and from whatever source he derived his prophetic information respecting this grand event, whether from tradition or from intercourse with the Jews, it is certain that the advent of our Savior is here portrayed in no obscure terms, together with the blessings which should accompany and follow that event. This passage, and others to which we have referred, are quoted to show that an expectation respecting the coming of some extraordinary personage to bless the world with peace and prosperity, was not confined to the people of Israel, but prevailed very generally among the other nations of the earth.

Others have spoken of the *star*, which made its appearance about that time. Pliny speaks of ‘a certain splendid comet, scattering its silver hair, and appearing a god in the midst of men.’ Chalcidius writes concerning ‘the rising of a certain star, not denouncing death and diseases; but the descent of a mild and compassionate God to human converse.’ Josephus bears the following testimony to the life of Jesus Christ, which proves that *he*, at least, believed that there had been such a person on the earth:—

‘At this time there was one Jesus, a wise man, if I may call Him a man; for He did most wonderful works, and was a teacher of those who received the truth with delight. He won many to his persuasion, both of the Jews and of the Gentiles. This was CHRIST; and although He was, at the instigation of our nation, and by Pilate’s sentence, suspended on the cross, yet those who loved Him at the first, did not cease so to do: for He came to life again the third day, and appeared to them. And to this day, there remains a set of men, who from Him have the name of Christians.’ The objection of infidels, that this passage is an interpolation of some Christian for the purpose of verifying the Gospel history of our Savior, has no weight, as it has all the marks of genuineness with any other parts of that celebrated history. Beside, it is just such a testimony as we might expect from such a historian as Josephus was; for it would have been very strange, indeed, if Josephus, who died within ninety-three years after Christ, in writing the history of the Jewish wars, at the very time when it is

confessed on all hands that such a person as Jesus of Nazareth did make His appearance among that nation, should have omitted the notice of an event of such notoriety. Nor is it to be wondered at that the enemies of Christianity should wish to invalidate the authority of this testimony, seeing it authenticates the whole history of the life, the miracles, the death, and resurrection of Jesus Christ.

2. We notice, in the second place, the *death* of the Lord Jesus. And the first source of evidence in support of this event, in corroboration of the Scriptural account of it, is the universal testimony of ancient writers, that, at the time of His sufferings and death, those identical rulers, mentioned in the evangelists by their name, actually were the governors of that day in the land of Judea, and the other places designated. Secondly, the evangelical histories, which record the death of Jesus Christ, were written soon after that event happened; and hence, had it been false, there were persons alive who could have easily refuted it to the shame and everlasting confusion of its authors. But no such refutation has ever appeared, or even been attempted; and for this very obvious reason, that the death of Jesus Christ upon the cross, in the manner related by the evangelists, was a fact of such notoriety, and so universally admitted as true, that an attempt at its refutation would have been stamped with the utmost folly.

In the third place, we may remark, that it was customary for the prefects and rulers of the distant provinces of the Roman empire to transmit to the emperor a summary account of all the extraordinary events and transactions of their administration. And that Pontius Pilate, the Roman governor of Judea at that time, did send a relation of this event, is most evident from the following facts:—*Justin Martyr*, who lived about a century after our Saviour's death, and who suffered martyrdom in Rome, was largely engaged with the philosophers of that age in controversy respecting the truth of Christianity, and more particularly with Crescens, the Cynic. In this controversy he challenged Crescens to dispute the cause of Christianity with him before the Roman senate. But Crescens declined the combat. Now it is not to be believed that he would have declined this contest, or have missed the opportunity of confounding his adversary, before such an august body as the Roman senate, if he could have had the smallest hope of doing so by detecting any forgeries in the writings of the evangelists relating either to the life or death of Jesus Christ. This same Christian father, in his *Apology*, speaking of the death of our Savior, refers the emperor for the truth of his assertions to the acts of Pontius Pilate. This would have been the merest folly imaginable, had there been no such acts in existence in the imperial records. *Tertullian*, who wrote his *apology* about fifty years after *Justin*

*Martyr*, says that the Emperor Tiberius, having received an account out of Palestine in Syria of the DIVINE PERSON who appeared in that country, paid him a particular regard, and threatened to punish any who should abuse the Christians ; and even affirms, that the emperor would have admitted him among the deities whom he worshipped, had not the senate refused their consent. Tertullian was one of the most learned men of his age, and well skilled in the Roman laws. And he certainly would not have hazarded his reputation among his countrymen by asserting a fact so publicly, when he must have known, that, if false, it would have been easily proved so, to his own confusion.

The death of our Lord, and the manner of it, under Pontius Pilate, in the reign of Tiberius, have been mentioned both by Tacitus and Lucian.

Among the phenomena which appeared at the time of our Savior's crucifixion, it is said that 'the sun was darkened, and the veil of the temple was rent in the midst.' This eclipse of the sun, if it happened at all, must have been supernatural. The feast of the passover, the day on which Jesus suffered, was celebrated on the fourteenth day of the month, which was the day of the *full* moon ; at which time there could be no *natural* eclipse of the sun, as the moon at that time is on the side of the heavens opposite to the sun, and *our* earth is then between the two bodies ; consequently this eclipse was an extraordinary, or a *supernatural* one. Another proof of its being supernatural, level to the understandings of every one, is that, in the ordinary eclipses of the sun, the darkness *cannot* continue more than from twelve to fifteen minutes ; whereas this awfully ominous darkness lasted no less than *three hours*. If there were indeed *such* a darkness as here mentioned at that time in that land, it is but reasonable to suppose that it would be alluded to by other writers. Accordingly we find that Phlegon, a famous astronomer, who flourished during the reign of the Emperor *Trajan*, according to the testimony of *Origen*, said, that 'in the fourth year of the twenty-second Olympiad, which was the time of Christ's death, there was such a total eclipse of the sun at noon day, that the stars were plainly visible.' It is also related of Dionysius the Areopagite, who was then at Heliopolis in Egypt, on beholding this wonderful phenomenon, exclaimed, 'Either the Author of nature is suffering, or He sympathizes with some one that does—or the frame of the world is dissolving.'

Though these testimonies have been disputed by some as fabulous, yet they have been very generally received as authentic ; and so far as they may be relied on they confirm the truth of the evangelical narrative of the death of the Lord Jesus.

3. As to the *resurrection* of the Lord Jesus from the dead, His appearing to His disciples, and going in and out among them for forty



days, as well as His ascension to heaven—these facts rest, as far as we know, upon the credibility of the evangelists and apostles only ; but they are related in a manner which shows that the writers were particularly acquainted with all the facts and circumstances of the case, and hence *knew* them from the testimony of their own senses. Beside, if we have succeeded in establishing the truth of the narrations respecting His birth and death, we are perfectly safe in concluding that they have spoken the truth respecting His resurrection. And as this is one of the most important items in the Christian faith, it became them to establish it beyond the reach of controversy. This, allowing the truth of the New Testament, they have triumphantly done ; and thus set the seal of eternal truth upon the entire narrative of our Savior's miracles, death, and glorious resurrection from the dead.

The grand conclusion to which we come, from this view of the subject, is this :—*That having arrived at satisfactory evidence of the truth of the facts recorded in the sacred Scriptures, it follows most undeniably that they were given by Divine inspiration—that signs and wonders were wrought, as therein related ; for they cannot speak the truth at all, without speaking Divine truth—nor yet utter a solitary fact, without recognizing the Divine Hand in its production, or at least, in permitting it, in some sense, to exist. As they profess to speak in the name of Jehovah—under His inspiration—and to record His doings—to proclaim the miracles which He wrought—so, if they speak the truth in any sense, then we must admit all that they say, and also in the sense in which they meant to be understood. To say that they speak the truth, and then deny that they thus speak in the name of God, &c, is a most manifest contradiction. There is, therefore, no medium between admitting that the Scriptures were given by the inspiration of God, as they profess to have been, or rejecting them altogether as a true and faithful record. The facts, doctrines, and precepts, therein contained, must be Divine, or they are false. They must be the one, or the other.*

We say, therefore, that, allowing to the inspired writers the credit which is generally awarded to other historians of undoubted truth, we have allowed that prophecies were delivered—that miracles were wrought—that the dead were raised—and that Jesus Christ not only died, and rose from the dead, but that He shall also come again to judge the world in righteousness—all these things being clearly revealed, and plainly set forth as articles of our faith. See, then, upon what an immovable rock the Christian stands ! Let the billows of error beat against him never so furiously, they cannot wash him from this firm and immutable foundation. And having arrived to this conclusion, we are bound to believe the facts and doctrines contained in the

book of revelation, however mysterious or incomprehensible they may appear to human judgment, because they come to us with all the weight of Divine authority, and with all the influence which Divine inspiration can exercise. The poet therefore required nothing unreasonable when he said,

‘Believe, and show the reason of a man.’

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For the Methodist Magazine, and Quarterly Review.

### JUDGMENT FOR THE OPPRESSED;

*A sermon, preached in the Wesleyan chapel in Vestry-st., New-York, on the 4th of July, 1834, in behalf of ‘The American Colonization Society,’ by REV. JOSEPH HOLDICH.*

(Published by particular request.)

‘The Lord executeth righteousness and judgment for all that are oppressed,’  
Psa. ciii, 6.

NOTHING is more important than to maintain a constant belief in the government of Heaven, and to keep up in our own minds the remembrance of the connection between God and his providences. We are aware that there is an impious philosophy at work in the world that would exclude the Divine agency from all human affairs, and by an act of profane divorce separate the Deity from the world that He has made. Into such secrets, however, we have no desire to come, and to such assemblies our honor shall not be united. Believing in God as a Being of infinite perfections, whose absolute intelligence,—knowing the end from the beginning, and comprehending all causes with their effects,—is adequate to all enterprises, who is overpowered by no magnitude, who is not perplexed by multitude, nor eluded by even insignificance, we must acknowledge Him as the Ruler of the affairs of our world, and the Arbiter, directly or indirectly, of all human destinies. These sentiments are not contradicted by the seeming inconsistencies around us. If the proud for a season are seen to go on prosperously in their career, it is for the accomplishment of some hidden purpose of Divine benevolence. If the wicked perplex us by their undeserved successes, and excite in us a doubting or cavilling temper, when ‘we go into the sanctuary of God we understand their end;’ that the Almighty sets them purposely ‘in slippery places’ for their probation, but that ‘He reserves them for a day of judgment;’ and, if they are unfaithful and impenitent, ‘will cast them down to destruction.’ If some are oppressed and afflicted by the cruel and tyrannical, we learn that it is God who suffers it for a season, that they may learn to commit their way unto Him, who ‘will give them the desires of their hearts, and bring forth their righteousness as the light, and their judgment as the noon day.’ Surely then ‘the Lord reigneth. Let the earth rejoice; let the multitude of the isles be glad thereof.’ For although ‘clouds and darkness are round about Him, yet justice and judgment are the habitation of his throne.’

Our doctrine is exemplified by the event we have this day assembled to celebrate. The success of the American revolution can surely be regarded only as an actual illustration of the sentiment contained in our text. 'The Lord executeth righteousness and judgment for all that are oppressed.'

Our first remark, therefore, shall be,—

I. That the independence of the United States is, in a special manner, the work of God.

This impression seems to be sealed on every page of the history of these transactions. There was, at the commencement, every discouragement to encounter, and scarcely any thing to promise success. There was a want of almost every thing that was necessary, according to human judgment, for the enterprise—of every thing, except heroic spirits. For soldiers, they had to drill raw recruits, or to govern refractory militia; for officers, they were obliged to select men who had scarcely seen a battle; for arms and ammunition, they had to trust for what Heaven would send them; and for money, we need only name the continental paper. To crown all, there was a want of that, which, in such a cause, is, of all things human, most necessary to insure success, unity in counsel. Various interests and temperaments, as might be supposed, occasioned different judgments about the project. Nor was the spirit of disunion entirely allayed during the heat of contest; for it attempted to effect what would have been a death blow to the cause of freedom, the removal from command of America's greatest boast, and the world's chief admiration.

Turn to the opposite view, and the difficulties are not diminished. She had to contend against the first nation in the old world; a nation which held at command the most ample resources. Old and experienced officers, numerous and well disciplined armies, flushed with the memory of former victories, and pledged to support their pretensions to military eminence, were the opponents of raw militia and unschooled generals. It was against Great Britain, in the very zenith of her power, revelling among the laurels gathered under her previous monarch both in the eastern and western worlds, that this nation had to contend. An infant against a giant; a pigmy against a mammoth. Such, indeed, was the disparity between the two nations; and so obvious to all, that when Virginia's favorite orator\* first dared to breathe the word 'revolt,' it was some time before it was quite settled whether he should be regarded as a patriot, a rebel, or a madman!

To what then, under these circumstances, are we to ascribe the success of the American cause, but to the might of the Divine Arm. 'It was the Lord's doing, and marvellous in our eyes.' The truth is, oppression had been carried too far. The sympathies of Heaven were enlisted, and stirring up all the energies of deathless spirits, and embarking the hearts of noble and daring men in the cause, efficiency was given to their counsels, and success to their arms. But, let America ever remember, that 'the Lord executeth righteousness and judgment for all that are oppressed,' 'to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.'

\* See Wirt's Life of Patrick Henry.



We are now led to consider,

II. The benefits which have resulted to this nation from that event.

These are exceedingly multiplied and various. Among them we may name the increasing light of science, the advancement of the arts, the improvement of the soil, the culture of the mind ; in short, all the blessings of social and intellectual, as well as political life, are closely connected with this event. We have every reason to believe, that none of these would have been enjoyed to as great an extent as they now are, had not this been made a free and independent nation. For if it should be urged, on the one hand, as we are aware that it sometimes is, with no little plausibility, that, by a continuance of the connection between this and the mother country, we should have derived greater benefit from her larger experience, and more advanced state of improvement—should have drawn more largely upon those resources which have been accumulating for ages ; yet, on the other hand, we may reply, that the burdens and disabilities under which this nation groaned were such as to counterbalance all those apparent advantages, and render her incapable of profiting by them. Nor should it be forgotten, that the continued vassalage of this country would have necessarily drained off her wealth, talent, and genius, and have kept her for ever low in the scale of being. England must have necessarily been the great theatre of action for all subjects of the British crown. The refinement and luxuries of the aristocracy would have drawn off the wealthy, the liberality of patronage would have attracted genius, and the eclat of the court would have allured the ambitious. England, in short, would have been considered ‘home,’ as it was until the revolution ; and the charm of that name alone would have still had a powerful influence over all hearts. This land would have been chiefly the resort of adventurers, who had a fortune to make, or a character to retrieve ; and having attained their end, would have withdrawn to figure nearer to the seat of royalty. Few would have domesticated themselves in the provinces, except such as could not do otherwise ; and although there might be many among them of elevated worth and intellect, yet, crippled as they must have been in their powers and resources by the causes above named, it would have been impossible to have raised this country to any commanding position among the nations of the globe.

But we now evidently see the benefits resulting to this nation, in the following particulars:—

1. In her independence.

Resting on her own basis, whatever she does or gains is for her own glory and aggrandizement. Whatever improvements are made, or wealth acquired, or talent developed, is for her own advantage and elevation. While dependent upon another power, she was but tributary to its glory and celebrity. The independence was a removal, at once, of this check upon improvement, and the application of a mighty stimulus to patriotic hearts and expansive minds. Of course a new impulse was given to enterprise—a dormant spirit was roused ; and it has sped its way over the land, until to enumerate its consequences would be endless.

2. In the freedom of her government.

We see her now governed by her own peculiar laws ; laws enacted

by her own representatives ; and those representatives elected by the free and spontaneous votes of the people, affording a just and impartial representation of the country. A legislature thus chosen must be amenable to their constituents, who are the free citizens of the country ; and the ballot box renders the verdict for or against their official demeanor. And although there may be abuses in this system, as must be the case in every thing earthly, yet they are seldom serious, and always remediable. And this, we apprehend, is much more than can be said under the rotten borough system of the mother land ; in which one man, in many instances, having gained all the real estate of a borough into his own hands, elects, by his single vote, a member, and sends him to represent in parliament the interests of the community or of his patron, as his interests may prompt, or his conscience perchance direct.

3. In her exemption from the excessive taxation, which is necessary to maintain an expensive and corrupt government. Such a taxation must, in every nation, eat up the fruits of the poor man's industry, and impede the advancement of society.

4. In her general improvements, which are a consequence of the above. It is true, the more refined works of intellect and taste have not made as great advances as could have been wished. But in the substantial materials of a nation's prosperity she has gained rapidly upon her compeers ; and, in some things, outstripped them. Her public buildings and private residences, for neatness, classic beauty, and simple elegance, are justly admired. Her internal improvements, her rail-roads and canals, are an astonishment. But what nation in the world has not seen, or heard of, and admired her ships and her steam boats ?

5. In her religious liberty.

No preference is given to one sect, at the expense of the rest, in the laws and government of the land. Every Christian denomination is not only tolerated, but protected in their rights, and in the free exercise of their religious belief and worship. Thus all are placed on equal ground ; and as no one is specially fostered by the state, and made to feel its independence, so no one is inordinately depressed and discouraged. To all the field of usefulness, in every class of society, is equally open ; and a spirit of friendly and pious competition is encouraged.

6. In her religious prosperity.

This has, no doubt, resulted, in a great measure, from her religious liberty. The freedom of action enjoyed by the Churches—the dependence of the ministers upon their flocks for support—the mutual influence of the Churches upon each other, producing what, we trust, has been in the main a godly strife, and a salutary ‘provoking of one another to good works’—have produced the most happy results. Ministers have been excited to greater diligence ; Churches have been spirited up to higher enterprises ; individual Christians have been stimulated to nobler deeds. Hence we have seen the multiplication of Churches, the spread of revivals, the establishment of liberal and enlarged charities. Our benevolent and charitable institutions have been and are efficiently sustained, and have called forth some of the brightest instances of splendid charity in modern days. It was in this

land that the first movement was made in the project of supplying every family in the world with the pure word of life. It was here that the blessed temperance reformation took its origin, which is now extended over the land, and establishing itself in Europe. Thus has this nation been favored; and it becomes us to render thanks to Him, who hath put all these thoughts into the people's hearts, and who 'hath wrought all our righteousness in us.'

7. In her influence upon other nations.

America seems to have been the stage on which Heaven has been giving, for the last half century, an exhibition of the operation of liberal principles. An example is set of the success of a republic, of the triumphs of Christianity when untrammelled by state interference, of the efficiency and power of an economical and unimposing form of government. Already this example has effected much. It has changed the dynasty of France; it has revolutionized Belgium; it is now agitating Great Britain; it has shaken all Europe from centre to circumference. It is the abhorrence and dread of all tyrants, and the shelter and protection of the oppressed from every clime.

On a review of the whole argument, we may certainly say, that whatever evils or errors may exist among us in social or political life, and we do not conceal our belief that there are both, that this country possesses, in an eminent degree, all the elements of true prosperity; and if we are not the happiest nation on the face of the earth, it must be by our own fault and crime.

We propose to consider,

III. The obligations devolving on us as a people.

Certainly one of our first duties is a suitable acknowledgment of that Divine Hand which has conferred these benefits upon us. 'The Lord our God is a jealous God;' and He will not allow that we should arrogate His glory to ourselves, nor that we should ascribe it to another. The admonitions of Moses to the Israelites when they were about to enter the promised land are extremely appropriate to our case, and should be duly considered by us:—'When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy flocks and herds multiply, and thy silver and gold are multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, out of the house of bondage. And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers,' Deut. viii, 10-18.

Acknowledging, then, our obligations to Heaven for these mercies, we are required to be deeply, humbly grateful for them; to make a suitable improvement of them; to be jealous of the honor of our God and of His laws; to cultivate especially national virtue, piety, and intelligence, the only conservative principles of our independence and prosperity; and finally to devote ourselves, as a nation, to the service



of our Maker, and of His Son, our Lord and Savior Jesus Christ, in the general promotion of human felicity.

Upon each of these particulars we cannot enlarge, as we might do under other circumstances. The occasion demands that these several considerations be directed to one point, on which, indeed, they have a powerful bearing—we mean, the improvement in the condition of our colored population. If it be true, that ‘God executeth righteousness and judgment for all that are oppressed,’ we have every reason to believe that He will take the cause of this people in hand. If we rejoice in the blessings of our freedom, and are truly grateful to Heaven on account thereof, we are taught thereby to relieve the oppressed. And if God wrought by human instrumentality in the delivery of this nation, we may expect such instrumentality to be employed in their case. And who are so suitable as ourselves for this work? For we have robbed them, and peeled them, and served ourselves of them; and we are bound to remunerate them for past evils, ‘and to do unto them as we would that men should do unto us.’ This subject is to occupy the remainder of our discourse. We shall not pretend, however, to go into a labored argument on the question. We profess no more than to give what seems to us a plain and common-sense view of the matter.

First, then, let us observe, that such a race we find among us, some in a state of slavery, others nominally free; but which class is in the happier circumstances, taken on the whole, is a point scarcely settled to the satisfaction of candid men. It cannot be denied, that both classes are in a state of great degradation, and powerfully appeal to the sympathy of all benevolent minds for relief. Relief, too, we must afford them. We are pledged to it by all the virtues of humanity, by all the considerations of religion, and by all the peculiar obligations under which we rest, as a nation. This is a principle now universally admitted; but the question returns upon us, What shall be done? What method can we adopt most effectually to secure the end?

I know but one answer to this deeply-important question; it is, *Colonize them in Africa*. Yes; I am constrained to avow, that I see no hope for them but in colonization. I am aware that objections have been urged against this scheme; but it forcibly strikes us, that all that has been said against it only confirms the truth of a long-tried and unshaken principle, that it is much easier to find fault with any thing than to do better; and, in the present case, it is vastly easier to start objections than to provide a worthy substitute. That we, however, are the advocates of all the sentiments, or even all the measures of the colonizationists, we trust will not be imagined. But admit that there are some errors to be deplored, or that some circumstances have not been entirely favorable; yet, surely, these cannot be urged as an objection against the project itself. For no human enterprise could endure the test of such an ordeal. But one or two objections deserve notice.

1. It has been said, that this plan tends to promote slavery. Now, owing my birth and earliest sentiments to a land where slaves cannot exist—to a land which has not a particle of atmosphere to inflate the lungs of a slave; the first beams of whose sun melt his servile bonds; and whose boast and glory it is to say, that

'Slaves cannot breathe in England: if their lungs  
Receive our air, that moment they are free;  
They touch our country, and their shackles fall ;'—

Owing my earliest impressions to such a land, I can have no fellowship with slavery in any form. I am no renegade from the principles of my childhood ; and, I trust, I shall ever regard slavery as an evil of most monstrous atrocity. If therefore I believed the objection to be founded in truth, I would never say a word to advocate colonization. But, on the contrary, I see no force in the objection whatever ; and it seems strongly opposed by matter of fact. There are these three reasons especially which lie very strongly against it :—1. The leading objection to this society, in the southern states, has always been that it is, in effect, an anti-slavery society. 2. The large majority of the colonists, probably not less than four-fifths, are liberated slaves ; and were liberated with an express view to colonization. 3. It has actually promoted emancipation more than any thing else in our country. While other efforts at emancipation have but rivetted their bonds more tightly, and increased their burdens, this has lightened their load, and in many, many instances already knocked off their fetters. We believe that we shall not be contradicted in stating, that, since the operation of the Colonization Society, there have been more slaves liberated south of the Potomac than in a whole century before. How any one, in face of these plain facts, can believe that its tendency is to confirm and perpetuate slavery, is hard to imagine. 'But,' says the objector, 'it does not profess to be an emancipation society.' Well, suppose it does not ; but it actually is such the more effectually for this very reason. Had it openly professed it, its operation would have been precluded from the southern states entirely. As it is it was admitted, and is now doing the work of an emancipation society among the slaves. This is, no doubt, the view taken by those wise and good men who framed its constitution.

A second objection is, that 'the colored people are not willing to go.' But what then ? Certainly nobody intends to force them. They go willingly, or not at all. 'But you persuade them, and this is much the same.' Not quite. You are convinced that it would be greatly to your friend's advantage to go to the western country, and you lay all the inducements, plainly and honestly before him, until he is convinced, and emigrates. Or, many individuals in the old world have believed that their neighbors would improve their circumstances, and materially benefit their posterity, by removing to America. They were convinced of it, and have made their homes among you. But who, in such a case, would complain of the injustice of a compulsory expatriation ? Yet it would be just as wise and rational, as to charge the colonizationists with a cruel ejection of the blacks, because they honestly endeavor to prove that it would be to their advantage to go. And surely all this may be done without infringing upon a single attribute of their liberty, or depriving them of a single prerogative of free men. They who are opposed to colonization denude them of those rights ; and say, 'here they are oppressed and degraded, and here they shall remain.' On the contrary, colonization provides a refuge for such as, being free, or being emancipated for this purpose, are willing and anxious to go. And there are many such ; many more

than the funds of the society will allow them to send. There are now no less than ten thousand enrolled on the society's books waiting their opportunity to go, and panting for Liberia. And now the question comes home to you, Are you willing to gratify their desire?

In order to form our views of what is duty in this case, and ascertain what are our obligations, it is necessary to inquire what benefits are to result from colonization in Africa.

In answer to this inquiry, I choose to select the acknowledgments of an enemy to the project, 'Mr. Charles Stuart, who has been,' says the last number of the *African Repository*, 'its most diligent and determined opposer in England,' and who has just arrived in this country to join hands with anti-colonizationists here, wrote not long since a letter to the editor of the '*London Herald of Peace*,' from which the following is copied:—'But is there nothing good in the American Colonization Society? Yes; *there is*. 1. For Africa it is good. It intercepts the African slave trade within its own limits; and the least interruption to that nefarious traffic *is an unspeakable good*.\* 2. For the few colored people, who prefer leaving their native country and emigrating to Africa, IT IS UNQUESTIONABLY A GREAT BLESSING. 3. To the slaves, whose slavery it has been, or may be the means of commuting to transportation, it is a blessing, just as far as transportation is a lesser evil than slavery; *and that is by no means a trifling good*.† 4. But its highest praise—and a praise which the writer cordially yields to it—is the fact, that it forms a new centre, whence, as from our Sierra Leone and the Cape of Good Hope, civilization and Christianity are radiating through the adjoining darkness. IN THIS RESPECT, NO PRAISE CAN EQUAL THE WORTH OF THESE SETTLEMENTS!' Here we are ready to pause in astonishment, and inquire, Can it be possible, after all these admissions, that any man can oppose the Colonization Society? We would demand in the name of humanity, of justice, of consistency, how can Mr. Stuart and his partizans impede the progress of this noble cause? How can they turn the tide of public sentiment and prejudice against it? How can they attempt to dry up the streams of public benevolence or liberality toward it, or turn the current to another channel? Is it possible they can say, the Gospel shall not go to Africa to be the salvation of her sable children, and her one hundred and fifty millions shall not be added to the family of civilized man? Be it remembered I now argue on Mr. Stuart's own admissions; admissions which, we think, can scarcely be withheld by an honest and unbiassed mind.

To these admissions of an opponent in favor of the enterprise, some other arguments may be safely added:—

\* A British officer informed Mr. Elliott Cresson that five thousand slaves had already been actually liberated from slavery by means of the colony; and the hopeless slavery of ten thousand prevented. Fifty-six slave vessels have been detained at Mesurado to his own knowledge.

† The reader is requested to compare this reason with the preceding one; and he may be led to doubt whether Mr. Charles Stuart is quite as zealous an emancipator as his friends suppose. For free colored people, who wish to go to Africa, 'it is unquestionably a great blessing;' but for a slave to be liberated in order to go, it is only a blessing as far as transportation is preferable to slavery! One might infer that Mr. Stuart's belief is, that the free blacks are in a worse condition than the slaves. But let us not judge harshly. Probably, in his fear of admitting too much in favor of colonization, he overlooked this discrepancy.



1. It is well known that there are many benevolent slave holders in the southern states who regard slavery as a great misfortune. They received their slaves by inheritance, and hold them unwillingly. Yet such is the state of things that it is impossible to free them, as they would not then have property sufficient left to give the security for them which the laws require. Other embarrassments are said to be in the way, of which no one can be a proper judge who is not personally and intimately acquainted with the state of things at the south. But, be these things real or imaginary, or, if you please, just or unjust, it is sufficient for our argument to know, that though they cannot, or, if you choose, will not, liberate them here, they are willing to send them to Liberia. Indeed many look upon African colonization as their only hope; and are only waiting to liberate their slaves until the society is prepared to send them. It is but a few months since one gentleman left one hundred and ten slaves free at his death, on condition of their being sent out by the society; and unless the amount necessary be soon made up, they return again to bondage. To urge that the number liberated is small, is absurd, when that number has always been greater than the society could send, even though a number have been sent at the expense of their former owners. Now who shall say that these gentlemen shall not liberate their slaves? Or that those slaves shall be doomed to hopeless, remediless bondage? When the door of freedom is opened, what sacrilegious hand shall close it up again? Yet must all this follow if the colonization cause be put down.

2. We think it can hardly be denied that Africa is the black man's appropriate home. His complexion, his origin, and his constitution\* all identify him with Africa. It is there the will of Heaven originally placed him; and it was by a violation of that will that they were brought away. We are now called upon to return them to the clime and soil of their forefathers. But in returning them to their original home, let us send them back indemnified for their wrongs. Let them take with them the Gospel of peace, and the elements of civilization. They shall plant upon her shores the tree of knowledge, and the tree of life; 'the Sun of righteousness shall arise upon them with healing in His wings,' and shall shine upon them who now 'sit in darkness, and in the region and shadow of death,' to give them 'the light of the knowledge of the glory of God in the face of Jesus Christ.'†

3. We give it as our opinion, that the blacks will be in happier circumstances there than they ever can be here. Here they are evidently oppressed and degraded; nor do we see any prospect of their

\* This is so marked, as a missionary lately returned from Africa told me, that while six out of ten white men had died from the peculiarities of the climate, scarcely two in fifty of the blacks had fallen from that cause.

† Another means of accelerating the civilization of Africa, which stands closely connected with the progress of the Colonization Society, is, the closer intimacy that will exist between this country and the natives of that. What they see and hear at the colony will naturally excite their curiosity to visit the United States; and a perception of its advantages will strengthen this inclination. Such has already been the case. We have two African princes in this country, sent by their father expressly for the purpose of instruction and improvement. Other instances of the kind will, no doubt, occur. And by the information such persons will convey home, and the influence they will be able to exert, the cause of African improvement will be essentially advanced.

rising above that condition. We know that efforts have long been made to remove their disabilities, and elevate their rank in society. But we see no approximation yet to the object. Our halls of legislation are not yet open to them. No black man occupies the judicial bench, or pleads at our bars of justice, or enters our colleges or seminaries, or is permitted to exercise the functions of a pastor over a white congregation. Even they of the most ultra views on this subject seem yet hardly to think of carrying them out to their full extent. They are scarcely more disposed to give and take in marriage among the colored people than others.\* And until it actually comes to this, there will and must be a distinction between us. We do not say a superiority or inequality, but a distinction or separation; such a one, too, as must give rise to envy, jealousy, and a vast deal of unpleasant feeling, which will be as unhappy for one class as for the other.† Now we do not undertake in this place to argue the right and the wrong of the matter. With that subject, at present, we have nothing

\* Since this discourse was delivered, we have been informed that a black man was pastor of a white congregation in one of the eastern states. Still our remark, as a general one, is correct; and this instance was but a solitary exception. We never heard of any other case, and presume no other ever existed.

We have also seen the singular advertisement from West Chester, Pa. But the shock which that proposition gave to the public mind shows what is the state of feeling on the subject. But the doctrine of intermarriage between blacks and whites has been publicly disclaimed by the abolitionists of our city; and it is therefore no longer a subject of argument. Indeed, what motive or obligation can induce men to break over the natural barriers that Heaven has interposed between the two races, and thus propagate a mongrel tribe in the world, it is difficult for a reasonable mind to conceive. It strikes us as being not less repugnant to common sense, than to some other senses.

† It is also a consideration that has no doubt occurred to many minds, that the nearer the blacks are brought to an equality with the whites, without the privilege of intermarriage, the greater will be the difficulties between the two classes. It is a well-known principle in psychology, that jealousy or rivalry can only exist where there is a near approach, or, at least, a claim to equality. Thus, for instance, a beggar never attempts to rival a king, nor a fool a philosopher. Where the inequality is evident and admitted, there is an end to competition. This latter is put forth just in proportion to the approach to equality, and is sustained only by the hope of excelling. Now if reason or nature sanctioned the principles of amalgamation, there would be no objection to this equality, or the competition that would grow out of it. But since public feeling never has been, and, we believe, never will be reconciled to intermarriages, what must be the state of feeling engendered by the constant association of the two classes in schools, in social circles, in public and civil relations, in the most intimate familiarities of social life, and yet the right of intermarriage entirely denied? The consequences would be most deplorable. We should not only have the constant exasperations of jealousy and envy, but we should have revenge and madness, with shocking debauchery and profligacy. We should have a state of universal concubinage such as now exists in the West Indies, where, with all their vaunted views of perfect equality, connections between the sexes of different color are hardly to be found in any other way; where the mulatto carries the stamp of illegitimacy on his skin.

We are referred to the existence of the Jews as a distinct race, without any of the above jealousies and exasperations resulting. But they who urge this objection to our views, seem to forget, not only that their preservation is a fulfilment of prophecy, and is a work of special providence; but also, what is more important to our argument, that the repugnance to intermarriage is as great on one side as on the other. It never has been either claimed or refused; consequently we stand on equal ground. But the blacks are far otherwise. As early as this they have told us, that the whites would be benefited by having a little negro blood in their veins. Of course a very different state of feeling must ensue. For what would they say, if denied intermarriage, when otherwise admitted to equality?

to do. We merely state the *fact* that such distinction does exist ; and we fully believe that it will for ever exist.

This being the case, we should conscientiously advise them to run away from it as fast as possible, as the only method of *mæliorating* their condition. For as long as it exists, this country is evidently no home for them. They labor under insuperable disabilities and privations. To urge that it is wrong, that it ought to be done away ; and then to stand arguing and contesting the point with a view to change public opinion and feeling, is a slow and hopeless way of coming at the remedy : it is a mode, too, not adopted in other somewhat similar cases. Our pilgrim fathers were laboring under disabilities in England, which deprived home of its attractions. Were not their oppressions as unreasonable, as unjust, as assailable by reason and argument, and as remediable too, as the evils of our colored race ? But did they stay at home until public opinion and the laws should be altered in their favor ? No, certainly. They preferred to emigrate, and found a new empire ; and we, their children, enjoy the fruit of their labors and privations. But were they wise in this step, or were they not ? Let the triumphs of the ' star-spangled banner ' give the answer. Let the rejoicings of our nation's birth day, and the joyous beating of millions of free and happy hearts, respond. Do we put the question, Were they wise ? From all the mountains and valleys of our extended continent echo will send you back the deep-toned response. And to these add the testimony of thousands of pious bosoms, assembled this day in the houses of their God, glowing with thankfulness to Him who ' executeth righteousness and judgment for all that are oppressed.'

Such blessings we anticipate for Africa. The colored man, therefore, we can cordially invite to go ; and to the wealthy we would appeal in his behalf for aid. If this cause meet the public countenance and support, nothing can prevent its triumphant success. There are means and funds sufficient in these states to drain off the entire black population, if that be desirable. But, at any rate, to send the light of science and Christianity to Africa, and regenerate her entire continent. And surely this is a worthy object, if even it should not accomplish all that its friends anticipate. We appeal then to the public, and call upon you for aid. This work is before you ; and it is for you to say whether it shall be done. Africa may be made ' light in the Lord ;' and her sons, though ' black as the tents of Kedar, may be comely as the curtains of Solomon.' Then shall the Lord indeed have ' executed righteousness and judgment' for them ; ' and then' Africa, ' thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate ; but thou shalt be called Hephsi-bah, and thy land Beulah : for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee ; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.'



ESSAY ON A THEOLOGICAL EDUCATION.

*Written by request of the "Junior Preachers' Society of the New-England Conference."*

BY REV. LA ROY SUNDERLAND,

*Member of the said Conference.*

No other merit is claimed for the following remarks than that they are written on a subject of great importance; and in which, it is believed, many of the most pious and eminent ministers and laymen of the Methodist Episcopal Church feel a very lively interest.

It was in the hope of calling the attention of our people more generally to this subject that this essay was at first presented for insertion in the *Christian Advocate and Journal*; but the senior editor, who has since resigned, thought it unadvisable to insert it, as the subject had not been discussed in that paper. The next week the subject was proposed in the *Advocate*, in an editorial article, under the head of 'An educated ministry among us;' but it was soon after discontinued.

Perhaps it were but justice to add here, that confidence in the judgment of a number of brethren in two or three different conferences, and for whom the writer feels it a pleasure to indulge the most profound respect, induces him to submit the following pages to the candor and pious reflection of the friends and members of the Methodist Episcopal Church.

*New-York, Aug. 1, 1834.*

THE infinite God is the great Author and Patron of science. He is the 'Father of lights;' the lights of natural, moral, intellectual, and religious knowledge all emanate from Him.

The highest and most profitable science which has ever engaged the attention of men comes from the Book, of which God is the Author. And hence from the beginning God has shown Himself the constant Patron of *theological learning*, especially in that He has made a revelation of His will adapted to man's condition, and put within his reach all desirable means for acquiring a thorough and saving knowledge of its nature and design. He has, moreover, from the earliest ages of the world, designated men, and made it their peculiar duty to engage in the study and acquisition of this kind of learning, that such might become the suitable guides and teachers of others.

The science of Christian theology is loved and patronized by the angels in heaven. From the untold joys of that bright world, those happy spirits, we are informed, turn down their anxious minds to look into the mysteries of salvation. And this science has been patronized, studied, and taught by the wisest and best of men; and so it has been made the greatest blessing to the world. Hence we perceive why the ministers of religion hold such a distinguished place in the economy of salvation; and the reason also why God has declared, that 'the priest's lips should keep knowledge.' He that teaches others should, above all things, know himself the science which he

teaches, and the most appropriate means by which it may be communicated to the salvation of his fellow men.

But how can one teach what he himself has never learned? How can any one learn without study? And how can any one study to any good purpose without having the necessary means and time at his command?

Hence the Bible and ecclesiastical history unite in the testimony, that, by nearly every Christian Church, which has ever been distinguished by the Divine approbation, a *theological education* has been considered an indispensable prerequisite for persons entering upon the duties of the Christian ministry.

And by almost every Church in Christendom, of any considerable reputation for zeal in the cause of God, some standard has been fixed on, by general consent or otherwise, as to what constitutes a Christian education, and without which no one can be considered as fully qualified for the responsible office of a public teacher of religion; and, by almost every Church which has ever existed, from the days of St. John to the present time, some *provision* has been made for the avowed and express purpose of educating and fitting men for the work of the Gospel ministry.

In this respect, excepting, of course, our own people, as a Church, the generality of Christians, from the earliest ages to the present, have not differed materially, either among themselves, or from the Mohammedans, Jews, and even the heathen, as to their sense of the *importance of knowledge* in all persons previously to their becoming ministers of religion. Indeed, there does not seem ever to have been a time since men were first called to the duty of proclaiming the word of God, when some conviction as to the necessity of superior learning and extraordinary qualifications for this holy work was not felt and acknowledged by most men, both religious and profane. Hence we read of the *schools of the prophets*, which existed as long ago as the days of Samuel, and more than a thousand years before the Christian era, which were established for the purpose of propagating *theological learning*.

The first time in which these schools or colleges are mentioned in the Bible we find in 1 Sam. x, 5, where Saul is directed to proceed to the 'hill of God,' and informed that he should meet 'a company of prophets coming down from the high place;' that is, as all commentators are agreed, the place where the school or college was kept, which that company of the prophets attended. And that Samuel was the principal of that school, or that it was kept under his supervision, is highly probable from the fact that he was, at this time, the only prophet to be found in that quarter; and from what is said in another place of his being a preceptor among the prophets. In 1 Sam. xix, 20, we read of another 'company of the prophets, prophesying, and Samuel standing, as *appointed over them*;' from which it undeniably follows, that Samuel was *president* of the school kept in that place for the education of the prophets.

'The students in these colleges were called sons of the prophets,' as one learned author observes, 'who are frequently mentioned in after ages, even in the most dangerous times. Thus we read of the sons of the prophets that were at Bethel; and of another school at

Jericho; and of the sons of the prophets at Gilgal.' And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master—that is, thy *instructor, preceptor*—from thy head to-day? 2 Kings ii, 5. And so also we find Elisha is mentioned in another place, 2 Kings iv, 38, as a *teacher* in the school of the prophets. 'In these schools,' says Watson, from Dr. Goodwin, 'young men were educated under a proper master, who was commonly, if not always, an inspired prophet, in the knowledge of religion and sacred music, and were thereby qualified to be public preachers; which seems to have been part of the business of the prophets on the Sabbath days and festivals. It should seem that God generally chose the prophets, whom he inspired, out of these schools. Amos, therefore, speaks of it as an *extraordinary* case, that, though he was not one of the sons of the prophets, but a herdsman, "yet the Lord took him as he followed the flock, and said unto him, Go, prophesy unto my people, Israel," Amos vii, 14.' That is, his being called to prophesy, without such an *education* as it was usual for all such to receive who were endowed with the prophetic office, is considered by him as a thing *so extraordinary*, and so far out of the common course of God's proceeding, that it was worthy of being recorded on the page of inspiration.

These schools of the prophets, it appears, were continued down from the time mentioned above to the Babylonian captivity, and after which they were succeeded by the synagogues, which are so frequently mentioned in the New Testament. In these it was usual for the doctors to lecture and expound the law to their disciples and others, and also to answer questions. Hence it is said of Christ, that, at twelve years of age, he went to hear the doctors, and to ask them questions. We know that the extraordinary gifts of the Holy Spirit superseded the necessity of an acquired education in the case of the apostles. But, then, even these miraculous gifts, bestowed upon the apostles, prove most conclusively the necessity of *qualifications* for the sacred office; and *qualifications* which no one can, or ever did possess, merely by feeling it his duty to enter into this office. A man's being moved by a laudable desire to become a merchant, certainly does not make him one; nor does an honest desire to become a mechanic constitute any one a mechanic who indulges it; any more than a person's being moved by the Holy Ghost to call sinners to repentance qualifies him, in every sense of the word, for the most successful performance of this work. How long the extraordinary gifts of the Holy Spirit were continued to the Church after the apostolic age, we have no means of determining precisely; but there are conclusive reasons for believing that these gifts were withheld as the necessity ceased to exist for which they were at first bestowed. Hence we find, that, as early as about one hundred and thirty years after the ascension of Christ, a theological school was established at Alexandria in Egypt, by the successors of the apostles, for the purpose of educating men expressly for the work of preaching the Gospel. Of this school it is thought some of the early Christian fathers appear to speak as having existed in the first century after Christ; and Jerome refers to a tradition which existed in his time, that attributed its foundation and commencement to St. Mark. Whe-



ther this be true or not, it is certain that such a school was commenced in Alexandria as early as the time above mentioned; and also that it was the first and most important one of the kind which existed for some centuries after the death of the apostles. Similar schools were formed also at Cesarea, Antioch, Edessa, and a few other places.

‘That this school,’ says Professor Emerson, ‘was in high repute, and exerted an extensive influence, is amply apparent from the manner in which the fathers every where speak of it, as well as from the frequency with which it is mentioned. Eusebius calls it the school of the faithful, ἡ τῶν πιστῶν διατριβή, and διδασκαλεῖον τῶν ἱερῶν λόγων, the school of sacred science; “which,” he adds, “we are informed, is furnished with men who are very able scholars, and industrious in Divine things.”’ Clement of Alexandria and Origen were among the first teachers in this seminary.

It is not my design, in the course of these remarks, to attempt a history of theological education, though this might be made to appear, as it certainly is a subject of the highest importance. I merely refer to the above facts to show, as I stated at the commencement, namely, *That a theological education—an education expressly adapted to the work of preaching the Gospel—has been considered an indispensable qualification in all persons who enter upon the duties of the Christian ministry, by the great proportion of the Church of God, from the earliest ages of the world!* And as the professor above quoted observes, ‘the pages of ecclesiastical history are filled with the records of clerical education. We see how Christ trained the first preachers of the Gospel; and also what precepts *they*, in their turn, gave to those they were rearing for their successors. We see how popery trained *her* ministers, from period to period of her darkening and domineering sway. And we see how the glorious reformation, in different stages of increasing light, has been training *hers*.’

But, why has the Methodist Church, as one body, from the beginning, formed an exception in the above remarks? Why has *she* never instituted any kind of theological *training* for such as contemplate the work of the ministry within her pale? Why has she never made any provision for qualifying such to preach the Gospel as she believes the Holy Spirit calls to this work? It is true that a limited course of study is now generally required of persons *on trial* in our conferences after they have entered the ministry; but my inquiry is, why *no kind of study*, either literary or theological, has ever been required, either in the Discipline or general usage of the Methodist Church, as a requisite for persons *before* they commence in the actual service of God’s sanctuary?\*

Now this certainly cannot have happened from any prejudice which existed in the mind of Wesley, or any of his coadjutors, against a theological education, previous to one’s entering the ministry. The Wesleys themselves were trained and educated for this sacred work

\* It affords me pleasure in being able to add here, that since this Essay was written, a course of literary and theological study has been specified by the New-England conference, which all persons must have pursued *before* they can be *admitted on trial* in this body. And since the foregoing was in type, a similar requisition has been made in the Pittsburgh conference. This is good; it augurs well for the cause of Methodism.

in the very way of which we have been speaking. How many thousands of times it has been said of them, that 'they were educated for the ministry;' and so also was Fletcher, and Dickinson, and Benson; and what is not generally known, probably, to many Methodists of the present day, who sicken at the thought of educating men for the Gospel ministry, that pious and devoted man, Fletcher, himself was once the president of a theological seminary;\* at the same time he was a Methodist, and in good faith and fellowship with Wesley and his people.

And efforts are now in operation for the establishment of a theological seminary in England, by the Wesleyan Methodists of that country. A writer in the Wesleyan Methodist Magazine for May last, speaking on this subject, says,—'The most prominent feature of the proposed institution, and that which forces itself upon the attention is, that, so far from its involving any thing new in Methodism, which might endanger its great first principles, the design itself is decidedly Wesleyan. By an extract from the unpublished minutes of conference, quoted by Mr. Watson, it appears to be clearly proved that Mr. Wesley had, on one occasion, fully made up his mind to establish what he termed "a seminary for laborers;" and that his design failed to be carried into effect simply because it appeared at that time impracticable to find a tutor competent to conduct such an establishment. That the followers of Mr. Wesley should have been content to go on for so many years, without actually carrying into effect what was so evidently the purpose of their great founder, may well excite surprise.'†

This same writer quotes from a letter, written by Dr. Clarke in 1806, as follows:—'We want some kind of seminary for educating such workmen as need not be ashamed. I introduced a conversation on the subject this morning; and the preachers were unanimously of opinion, that some strong efforts should be made, without delay, to get such a place established. Every circuit cries out, "*Send us acceptable preachers.*" How can we do this? We are obliged to take what offers. The time is coming, and now is, when illiterate piety can do no more for the interest and permanency of the work of God than lettered irreligion did formerly. Speak, O speak speedily, to all our friends! Let us get a plan organized without delay.' In this view, Watson, and the generality of the British connection, I believe, were agreed; nor am I aware that there is now any dissimilarity of opinion among them on this subject.

Than the Rev. John Wesley, perhaps, no man in the world ever more highly appreciated education, in the broadest sense of this term; and considering the times in which he lived and labored, perhaps no man in the world could have done more to promote it—not excepting that species of it which belongs especially to ministers of the Gospel. And it was not because Wesley had any idea that a theological education was unnecessary, that he employed men in the work of the ministry who never had received such a qualification; it was rather from the exigencies of the times; it was because God saw fit to make

\* And of the faculty in this seminary, Mr. J. Benson also was, for nine months, a member.

† Hence the idea of theological seminaries among the Methodists is not something new, as many suppose; and their establishment would not be an innovation on the original plan of Wesley!

use of those illiterate, and, humanly speaking, unqualified men, in order to confound the wisdom of such as had the learning, and the means to be useful, but lacked the spirit and the heart to use them. This was the light in which Wesley himself viewed the labors of such, whom he, with propriety enough, certainly, called *assistants* or *helpers*. And as it was impossible for these to obtain an education any way, so Wesley encouraged them to preach without it; but then he evinced the deep and abiding conviction which he ever felt of its importance, by enjoining it so strictly upon them, one and all, *to read and study, or quit the ministry*. And so desirous was this great and good man to supply their deficiency in the want of an education, that he often embraced opportunities of instructing them personally himself, not only in the science of Christian theology, but also in the very first principles of English literature; and a number of times, I think, he mentions his reading to the preachers from a system of logic or grammar, when he had collected a number of them together, for this very purpose. *God grant, my brethren, that if we ever have the occasion, we may possess enough of Wesley's spirit to follow his example!*

Nor can a satisfactory answer to this inquiry be given from the fact, that the Methodist Church from the first has not produced some of the most eminent men for science and theological learning. This the world knows, or ought to know, she has done. And by the way, perhaps, this very fact may be one considerable reason why the Methodists, as a Church, have never felt more than they have the importance of some kind of a theological education, in all such as seek her approbation as ministers of the Gospel. We know that a few have struggled into the light of science and education without the direction, or any kind of assistance from the Church; and so we have unconsciously imbibed the idea, that nothing is either due, or ought to be expected of this kind from the Church.

But, if the Church does nothing, *nothing* toward furnishing her ministers with a suitable, or a superior education, then certainly in all reason and justice for the education which some of her ministers may *happen* to have, the Church should not have the *credit*. No thanks to the Church, if she have done nothing either to cause them to feel its importance, or to furnish the means by which it might be obtained. It is certain that the apostolic fathers and early Christians did not think, that, because the apostles of our Lord were inspired, and endowed with extraordinary powers from heaven, that their successors in the sacred office would not need the helping hand of the Church in training them and fitting them for the work of the ministry; and hence seminaries of learning were established as early as one hundred and thirty or forty years after the ascension of Christ, and in less than one century after the death of the apostles.

There are two ways in which one may be really indebted to the Church, of which he is a member, for his education. One is, when the Church is the means of his feeling and realizing its importance. This may be done by her general usages, and the general sense which those usages give of the necessity of such an education in the Church of which he is a member. Now it is very true, that the history of the Methodist Episcopal Church, as well as the history of the Wesleyan Methodists in England, will show that the Methodists, as a people,



have never been so very indifferent in the cause of general literature and education as many have imagined. The schools established in the British connection, as well as the seminaries and colleges established by them in this country, will show this ;\* and never, perhaps, was the prospect brighter for the cause of education among us, as a people, than it is at the present day. But has the Methodist Church any usage or practice in any department of her membership from which one might be led to infer that an education of any kind is indispensably necessary before one can be licensed as a preacher of the Gospel? Nay, are not many of her usages the most directly calculated to give the impression, that an education is not necessary? Do we not say in the constant practice of our quarterly and annual conferences, that, if one has gifts, grace, and a sound understanding, it is enough? Do we not often say, practically, that one is qualified to go out into the world in the awful and responsible office of a public teacher of Christian theology, when, in fact, that very person, for all that any of our rules say to the contrary—that very teacher of Christian theology has never read or studied one single book on any subject embraced in the science which he is licensed to *teach* to others! Nay, more; when he himself will tell you, that he has, indeed, never studied any thing enough to acquire a knowledge of the very first principles of his vernacular tongue!

Need we marvel, my brethren, that some of the brightest and most promising young men in the country leave our congregations, and not unfrequently our Church, to seek and find an education among another people? And when they are encouraged and helped to an education among another people, do we marvel that they return no more among us? Instances of this kind occur every year, five or six of which, within a short time, have come within my own personal knowledge.

Another way in which one may become obligated to the Church, of which he is a member, for his education, is, when the Church encourages him to seek it, and affords him the means by which it may be obtained. Wesley never forgot his obligations to the Church of England for his education; nor did Fletcher; nor, in fact, does any man; nor can any man rid himself of the sense of obligation which his education will impose upon him, especially when that education raises him, by any means, above the common level of society.

Many Churches, it is well known,† have societies organized expressly for the purpose of finding out, and encouraging suitable persons to seek an education for the ministry; and especially for furnishing such with funds as may not be able to help themselves. Now, it will not answer certainly for *us* to say, that all persons who

\* The Methodist Episcopal Church has now six colleges and fourteen seminaries under its patronage in the United States.

† At the last session of the New-England annual conference, an association was formed by the members of that body, called 'The Missionary Education Society,' the object of which is to assist such as God may call into the missionary field in obtaining an education suitable for this work, either as preachers or teachers in our own, or in foreign lands. Many of the most ardent friends of Methodism, I doubt not, will look upon this event as one of the most thrilling interest in the history of our Zion. Observe, the object of the above-named society is not to *make ministers*, but to assist such in preparing for the work of the missionary enterprise, either as preachers or teachers, as God may call to this work.

become ministers of the Gospel in this way are not called of God! It would be fool-hardiness in any one to say this. Was not Wesley called of God to preach? And yet he was *made* a minister in the very same way, both by the Divine and human agencies, precisely as the education societies make ministers at the present day.\*

I have already alluded to the course of study recommended to the candidates for deacon's and elder's orders in some of the conferences. On this subject, I wish to remark somewhat more particularly.

The Discipline makes no provision for the conferences to point out a course of study for candidates on trial. All the Discipline authorizes is to be done by the bishops through the presiding elders. In many cases, however, nothing is done. The candidate never has any course of study pointed out by any one; at least, this has been the case, I know, in this conference. Lately, however, in the South Carolina, Philadelphia, Mississippi, Alabama, and Georgia conferences, a uniform system of study has been adopted, which candidates for deacon's and elder's orders are required to pursue; and according to which they are to be examined, it seems, once a year for four years successively. A similar course had been prepared and printed by a committee of the New-York conference, and approved of by the bishops, which has been used with good effect, I am informed, in that conference. It was afterward adopted by the New-England conference; but without any benefit, I believe, to any one, as it was never, to my knowledge, used to any extent in this conference, either by the candidates or the examining committee. Indeed, I presume, it never was used by the examining committee through the course of even one examination. But the course of study adopted by the conferences above named, and which has been published a number of times lately in the *Christian Advocate and Journal*, is generally considered, probably, as the highest and the very best course of study which has ever been recommended, or required of candidates for membership in any of our conferences.

I have expressed the opinion before that this course of study is but *limited*—it is *partial*; and considering the nature of the sacred office, I do think it must appear to be extremely so, to any one who looks into the subject with attention. And how could it well be otherwise? The persons for whom these plans for study are recommended, it must be remembered, have already commenced the multifarious and arduous duties of the Gospel ministry, without any considerable knowledge of theology, and sometimes, perhaps, without any kind of an education whatever; so that about all they know, both of letters and divinity, they must pick up, after they have engaged in their pastoral labors,—labors, which, under any circumstances, are enough, as every faithful minister knows, to require *all the time*, and *patience*, and *attention*, which any one can bestow.

But, then, if our education has been deficient before we entered the

\* It is true, as Newton says, "None but He who made the world can make a minister." But then, who will pretend to say *how* God shall make His ministers? The truth is, God will have His own way of calling and fitting men for the work of the Gospel ministry; nor can there be any reasonable doubt but that ordinarily He does this through the instrumentality of His Church; and it does not alter the case at all, whether suitable persons are led into the Gospel field through the medium of an 'Education Society,' or a 'quarterly,' or an 'annual conference.'

ministry, this would seem to be a most conclusive reason why it should not be so afterward. Certainly a man's deficiency in one kind of knowledge cannot supply his lack in another.

The course of study alluded to above, which the conferences require candidates for deacon's and elder's orders to pursue, embraces, on the subject of Christian theology, *seven different works!* Watson's Dictionary, Preacher's Manual, Wesley's Sermons, Fletcher's Portraiture of St. Paul, Porteus' Evidences, Watson's Apology for the Bible, and Watson's Theological Institutes—in all *seven* different works!\* And are these thought sufficient to give a student a competent knowledge of the science of interpreting the Bible? A sufficient knowledge of Christian theology for a public teacher of religion, to be derived from some half a dozen books!†

In the above course, it will be perceived, two of the most important branches of theological study are nearly, if not entirely, omitted; those branches which are most generally called 'exegetical,' and 'practical theology.' Exegetical theology has reference, among many other things, specially to the knowledge, criticism, and interpretation of the Bible. The works above noticed give us some knowledge of the labors and interpretations of *others*; but every theological student wants a knowledge of some consistent *rules* and *principles*, by which he himself may arrive at the true sense and meaning taught in the Bible, and by which he may interpret this Book for *himself*.

Practical theology, it is said, embraces all the different branches of theological science which have reference to *preaching*; the multiplied ways in which the truths of the Gospel may be most successfully set home to the hearts and consciences of men; in a word, every thing relating to the theory of sacred eloquence, and the performance of every duty connected with the care of souls. Nor is this deficiency supplied in the additional works mentioned in the above course, which are 'recommended,' merely, to such as have leisure and means to study them. These are all of them excellent works; and works, the study of which must be indispensable to every minister of the Gospel; and there are others, certainly, which are equally so, especially some such as give a knowledge of the theory and practice of interpreting the Bible.

Let us be impressed, my brethren, with the infinite importance of a suitable education in all such as take upon them the sacred office of

\* There are two or three other books mentioned in this course; but I have not named them with the above, as they were certainly not recommended in the study of hermeneutics.

† 'The cursory perusal of a few books is thought to be sufficient to make any man wise enough to be a minister! And not a few undertake ordinarily to be teachers of others, who would scarcely be admitted as tolerable disciples in a well-ordered Church. But there belongeth more unto this wisdom, knowledge, and understanding than most men are aware of. Were the nature of it duly considered, and withal the necessity of it to the ministry of the Gospel, probably some would not so rush on the work as they do, which they have no provision or ability for the performance of. It is, in brief, such a comprehension of the scope and end of the Scriptures; such an acquaintance with the system of particular doctrinal truths, in their rise, tendency, and use; such a habit of mind in judging of spiritual things, and comparing them one with another; such a distinct insight into the course of the mystery of the love, grace, and will of God in Christ, as enables them in whom it is to declare the counsel of God, to make known the way of life, of faith, and obedience unto others, and to instruct them in their whole duty to God and man therein.'—OWEN.



public teachers of religion. 'For such,' says a certain writer, 'are commanded by God, and destined by the arrangements of his providence to educate the people; and hence a ten-fold importance is at once seen to accrue to the education of these same ministers of sacred knowledge and improvement. Their education is virtually the education of the whole; and a radical fault, or primary excellence here, must extend, in its effects, with a widening, deepening influence, throughout the whole sphere.' (*Prof. Emerson.*)

'It is not the ability to read the New Testament in Greek, which makes a man a learned divine, though it is one of the ingredients,' says Bp. Marsh, 'without which no one can become so. The main difference consists in this, that, while the unlearned in divinity obtain only a knowledge of what the truths of Christianity *are*, the learned in divinity know also the *grounds* on which they rest. And that this knowledge ought to be obtained by every man who assumes the sacred office of a Christian teacher, nothing but the blindest enthusiasm can deny.'

But I cannot better conclude what I could wish to say upon this subject, my brethren, than in the language of another.

'In urging the necessity of an extended course of theological study, nothing could be farther from my design,\* than to cast any reproach on those, who, like myself, entered the ministry before the facilities which now exist for such a course of study were provided. It is equally remote from my purpose to say, that every candidate for the ministry, without regard to age, and other circumstances, should pursue a three years' course of study in theology. But what I mean to say is, and the time, in my opinion, has come to say this very distinctly, that henceforward such a course of study is short enough, as a general rule. If any one is providentially prevented from pursuing it, that should be submitted to, as his calamity. I am the more confident in my opinion on this subject, from the fact, that, during twenty-five years' experience as an instructor of theological students, nineteen of which have been passed in my present relations,† I have heard not a few young men lament their own haste in entering the ministry; but not an individual have I known to intimate, that he had spent too much time in preparatory studies.

'But we must now drop this prefatory matter, and come to the main point, why a thorough intellectual preparation for the sacred office is necessary.

'When Paul says to Timothy, that a bishop should not be a *novice*, there is a figurative allusion in the original word that is very significant. Literally the expression is, 'not an infant.' It denotes that want of knowledge or skill which we see in a new-born child, that would certainly fail of success, if set to accomplish any work requiring the strength and intelligence of a man. There is a secondary sense, too, that is scarcely less pertinent. It refers to a tree or plant recently set in the earth, which has not had time to become *rooted*, and is easily disturbed by the wind, or any external violence. The meaning is, that a Christian minister ought not only to be mature in

\* Dr. PORTER, on the cultivation of spiritual habits, and progress in study.

† He was, when this was written, president of the Theol. Sem., Andover, Massachusetts.

religious experience ; but to have a sound, well-furnished understanding. But these requisites he needs, lest, being inflated with pride, he fall into the condemnation of the devil. The stability of character which can resist temptation, and qualify a man to be a guide in the Church, must come from fixed religious opinions, grounded on a thorough acquaintance with Divine truth. The apostle, that he might be certainly understood on this subject, often exhorts Timothy to diligence in reading, and meditation, and study of the Scriptures, the great store house of Divine knowledge ; through which the minister might become furnished for his work.

‘ In remarking on this subject, then, I would advance no theories that are extravagant—none that are new—none, indeed, that are not sanctioned by apostolic authority. Let any man (if in this age of light there is any man who advocates the cause of clerical ignorance,) read the epistles to Timothy and Titus, and then answer this plain question ;—Did a teacher of religion, who had the gift of inspiration to understand the Scriptures, and the gift of tongues to preach ; a teacher, too, born amid the scenery and customs described in the Bible, and familiar with the language in which important parts of it were written ; did he need the aid of study to qualify him for his work ? And can a man, who has not one of all these advantages, be qualified for the same work, *without* study ? How is he to know what is in the Bible, till he has *studied* the Bible ? And how can he *study the Bible*, so as to have, concerning what is peculiar in its language, local allusions and usages, the knowledge requisite for a public teacher, without much reading of other books ? Does he claim to be an inspired man ? Let him stand forth, and prove his inspiration, by working a miracle. Just as well may his hearers claim to be inspired, so as to have no need of him, or of any one, as a religious teacher.

‘ Now the positions, which I would take to show the connection between *intellectual furniture* and *success* in a minister, are these four :—A man must have *knowledge* himself before he can teach others ; he must have *capacity* to learn before he can acquire knowledge ; he must have *time* to learn ; and he must have *instruction*. The first is self evident. The second admits no diversity of opinion ; except as to the *degree* of native talent, which is necessary to a minister. Concerning this too all will agree thus far, that the highest powers of genius may find ample scope in this work ; and that, on the other hand, decided weakness of intellect is a disqualification. He that stands on middle ground between these two limits—he that has a fair average of native talent with other men—may, with a good heart, and adequate culture, be a successful minister. *Good sense he must have* ; but brilliant powers are by no means indispensable. It is self evident, too, that he must have *time* to learn before he can hope for success in his work. Common sense decides so in regard to *all* acquisitions, which are to be made by *study*. In the first schools of Europe, established for the two great professions, law and medicine, the period of study is *three, four*, and in some cases *five* years, super-added to an academical education. In the same departments three years of professional study is made a legal requisite, in different parts of our own country. But is the care of men’s *immortal* interests a business that demands less maturity of preparation than that of their

*bodies or estates?* Is the interpretation of the sacred oracles, and the preaching of the everlasting Gospel, so trifling an affair, that it may be safely left to any novice who chooses to undertake it? Plainly he cannot be a successful teacher in the Church of God who has not had *time* to learn. The knowledge that he needs is to be gained, not by intuition, not by inspiration, not by any "royal road;" but by patient, long-continued study. Solomon has told him all the secret of gaining this knowledge; he must *dig* for it, as for hid treasures.\*

'Need I add, that he must have *instruction*? The obvious necessity of this was felt by the fathers of New-England, those pious and sagacious men, who founded colleges with the primary view of raising up an educated ministry for their descendants. And to these wise provisions men of like spirit have added the endowment of theological seminaries, that the sons of the Church, instead of rushing self taught into this work, might enjoy the best advantages of professional instruction.

'But, it is said, "how can a young man of ardent piety spend year after year in preparatory study, while there are so few religious teachers, and so many destitute Churches, and perishing sinners, around him? That young man ought to go at once to these starving souls with the bread of life." So excellent men, and even ministers, have argued, and often remonstrated with the pious student, and perhaps have thrown him into serious perplexity as to his own duty. Now, to relieve this perplexity, should he come to me for counsel, I would ask him, Why did *Christ* delay the commencement of his ministry till he was thirty years of age? Was he not as well qualified as you to preach at twenty-five? Were there no perishing sinners about him? Was there no lack of ministers then to teach the way of God in truth? Had you been in His place, you would have begun to preach, it seems, just as soon as you had happened to feel deeply the dreadful condition of sinners; and would have summoned to your aid, not *twelve* apostles, but *twelve thousand*. Are you then more wise than Christ?—more benevolent than Christ, to the souls of men?

'Beside, is a young man, of course, qualified to be a religious teacher, because he is ardently pious? Then the wisest men, in every age, have been mistaken. Then colleges, and theological seminaries, and education societies, are a useless incumbrance to the world. But, if preparation is *necessary*, God has decided that these vacant Churches and perishing sinners must *wait* till the preparation is made by *study*; for it is not made now by miracles. And there is no hardship, on this supposition, more than on the other. If piety

\* 'If knowledge is not to be despised, then it will follow that the means of obtaining it are not to be neglected, viz. study; and that this is of great use in order to a preparation for publicly instructing others. And though having the heart full of the powerful influences of the Spirit of God may, at some times, enable persons to speak profitably, yea, very excellently, without study; yet this will not warrant us needlessly to cast ourselves down from the pinnacle of the temple, depending upon it that the angel of the Lord will bear us up, and keep us from dashing our foot against a stone, when there is another way to go down, though it be not so quick.'—EDWARDS.

'How few read enough to stock their minds? and the mind is no widow's cruse, which fills with knowledge as fast as we empty it. Why should a clergyman labor less than the barrister? since in spiritual things, as well as in temporal, it is the hand of the diligent that maketh rich.'—BICKERSTETH.



were all that the Churches should desire in ministers, still they must *wait* for God to make pious men. For if all such men, who hope to enter the ministry, were taken from our seminaries, and colleges, and academies, too, and made preachers at once, the cry for more laborers would still come from every corner of the land.

‘ Still, some may urge, by way of objection, that facts, and the aspects of Providence, are against this reasoning. Ministers have been very successful with but little study ; and the wants of the world are so urgent that we must dispense with preparatory qualifications, except a good heart and good sense.

‘ That such men as John Newton and Thomas Scott have been a great blessing to the Church, it were as idle to doubt, as it is that their usefulness would have been far more eminent with an adequate early education.\* But see what is the result, if you try the principle assumed in the objection by common sense. A man of capacity and integrity is a farmer ; does it follow, that, with all his good sense and knowledge of husbandry, he could manage a *ship* in a tempest ? and, if he should do it, would it therefore be safe to commit all concerns of navigation to farmers ? Another man is a skilful *merchant*, and knows the quality and price of every article he deals out to his customers ; is he therefore qualified to deal out medicine to the sick ? Another is a skilful *lawyer* ; but give him the surgeon’s knife, and call him to perform an operation ; are you sure that he would do it with success ? I need not wait for an answer to such inquiries. Then take this farmer, this merchant, this lawyer, and suppose each to be ardently pious, if you please ; and ask common sense, whether he would, of course, be a successful preacher of the Gospel, or interpreter of the Bible ?

‘ If any one demands that I should tell more particularly *how* deficiency in theological knowledge will hinder a preacher’s success, I answer :—In the first place, his public instructions will fail to interest intelligent hearers. Some such hearers he will have in this age of mental activity, when reading and thinking are so customary even among common men. Should they be satisfied for a few weeks or months, they will ultimately come to perceive that his sermons are trite and feeble in thought. This result is quite certain, if he is only a common man, with common efforts.

‘ Or, in the second place, if he aims to retrieve the past deficiencies of his education, by great and special efforts in his preparations to preach, while at the same time he sustains the great and various, and arduous duties of his office, *he is a dead man* ; he will sink into hopeless infirmity, or a premature grave.

‘ Or, in the third place, if he attempts to bring up all arrears by incessant study, while he saves his life by neglect of pastoral duties, though he should become a tolerable *preacher*, he is a *dead man* in another respect ; there will be a sad failure in the amount of his usefulness.

‘ Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects ; and, instead of attaining to

\* And of how many other ministers might the same remark be made, with equal truth and propriety.

distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was *knowledge*, in the thirteenth century, is *ignorance* now. What was *energy* then is *imbecility* and *stupidity* now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink with its teachers into insignificance. Give to the Church a feeble ministry, and the world breaks from your hold; your main-spring of moral influence is gone.'

Such, my brethren, are some of the views with which suitable young men in other Churches are exhorted to commence the work of preparing for the labors of the Gospel ministry. And other things considered, can we doubt, for one moment, the influence which such views will have wherever they are indulged? They are just such views as, I would to God, were engraven upon the heart of every member in the Methodist Episcopal Church! And I think, I may add, that, from personal knowledge, I have given, in the foregoing remarks, the sentiments of the most enlightened, pious, and useful members, both of our ministry and membership, throughout the country.

There was certainly some similarity between the call of the apostles, and their qualifications for preaching the Gospel, and the call and qualifications of the first Methodist preachers, in the early days of Methodism. Wesley himself always believed that the work in which he was engaged was an *extraordinary* work; and hence he supposed the instruments by which it was principally carried on, unlettered as they were, were called and qualified in an *extraordinary way*, and not as the ministers of the Gospel are ordinarily called of God to preach His word.

But there is scarcely any perceptible similarity between the age in which we live now and that in which Wesley lived; as little, indeed, as there is to be seen between the manner of God's calling men into the ministry then, and the manner of His doing this now. The regular and ordinary ministers of Wesley's day were generally backslidden, or such as never possessed the life and power of godliness; and the same remarks will apply to the days of Christ. Hence God called men in an extraordinary way to do the work which others had left undone.

But it is not true, now, that the great proportion of ministers in this country, who believe the fundamentals of the Christian faith, and who have come into the ministry in the ordinary way, are destitute as many of their predecessors have been of the unction of the Holy Ghost. This is not the fact. Many of them, we know, have the Spirit of Christ. They are blessed in their labors with Scriptural revivals of religion; and their preaching is attended in the demonstration of the Spirit of God and with power, as much so as any Methodist preachers who have ever lived.

And I feel it a great pleasure in being able to say, that I am personally acquainted with not a few who have been inducted into the

ministry through some of the theological seminaries in this country, who would not suffer in a comparison of their spiritual habits, and devotion to God and his cause, with any ministers of any denomination, whom I ever heard proclaim the word of life.

And can we, my brethren, reflect for one moment on the character of the age in which we live—the power of the enemies we have to encounter—the wants of the heathen, who need missionaries among them capable of giving correct versions of the Bible,—nay, can we consider the progress of education, and intellectual knowledge, among all classes of people around us—and stand still, and pause, when God and His Church have claims so high!

It is as clear as the light of noon day, that, for the Methodist Episcopal Church to do her part toward evangelizing the world, she must advance in the education of her ministers. Nay, if we mean to do our part of the work, which is due from the Church of God to the people of these United States, we must advance in the education of our ministers. This is a new country; the moral and intellectual habits of the people are yet, in no small degree, to be formed. This must be done by education, by *sanctified learning*. Matter is moved by mind. And who will furnish the reading and the influence which is to mould and fashion the general character of this great and growing people? Those ministers who take the lead in promoting the means and blessings of sanctified learning will wield the future destinies of this powerful nation.

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From the Wesleyan Methodist Magazine.

#### ANECDOTES OF THE LATE CHARLES WESLEY, ESQ.

THE notice of Mr. Charles Wesley's death, inserted in the last number of the Wesleyan Methodist Magazine, brought to my recollection some particulars respecting that very excellent and remarkable man, which cannot fail to interest your readers. He was the eldest son of Mr. Charles Wesley, and the nephew of the founder of Methodism. The father was not more distinguished by his genius as a writer of hymns, than the son as an organist. The following account of his early life, and of the developement of his musical talents, was written by his father, and given to the honorable Daines Barrington, by whom it was published in his 'Miscellanies,' in the year 1781.

'Charles was born at Bristol, Dec. 11th, 1757. He was two years and three quarters old when I first observed his strong inclination to music. He then surprised me by playing a tune on the harpsichord, readily, and in just time. Soon after he played several, whatever his mother sung, or whatever he heard in the streets.

'From his birth she used to quiet and amuse him with the harpsichord; but he would not suffer her to play with one hand only, taking the other and putting it on the keys, before he could speak. When he played himself she used to tie him up by his backstring to the chair, for fear of his falling. Whatever tune it was, he always put a true bass to it. From the beginning he always played without study or hesitation; and, as the masters told me, perfectly well.



‘ Mr. Broadrip, organist of Bristol, heard him in petticoats, and foretold he would one day make a great player.

‘ Whenever he was called to play to a stranger, he would ask, in a word of his own, “ Is he a musicker ? ” and if answered, “ Yes,” he played with the greatest readiness.

‘ He always played *con spirito*. There was something in his manner above a child, which struck the hearers, learned or unlearned.

‘ At four years old I carried him with me to London. Mr. Beard was the first that confirmed Mr. Broadrip’s judgment of him, and kindly offered his interest with Dr. Boyce, to get him admitted among the king’s boys. But I had then no thoughts of bringing him up a musician.

‘ A gentleman carried him next to Mr. Stanley, who expressed much pleasure and surprise at hearing him ; and declared he had never met with one of his age with so strong a propensity to music. The gentleman told us, he never before believed what Handel used to tell him of himself, and his own love of music, in his childhood.

‘ Mr. Madan presented my son to Mr. Worgan, who was extremely kind ; and, as I then thought, partial to him. He told us, he would prove an eminent master, if he was not taken off by other studies. Mr. Worgan frequently entertained him with the harpsichord. Charles was greatly taken with his bold, full manner of playing, and seemed even then to catch a spark of his fire.

‘ At our return to Bristol we left him to ramble on till he was near six ; then we gave him to Mr. Rooke for a master ; a man of no name, but very good natured, who let him run on *ad libitum*, while he sat by more to observe than to control him.

‘ Mr. Rogers, the oldest organist in Bristol, was one of his first friends. He often set him on his knee, and made him play to him, declaring that he was more delighted in hearing him than himself.’

To this account Mr. Barrington adds, ‘ What follows contains the strongest and fullest approbation of Mr. Charles Wesley’s manner of playing on the organ by the most eminent professors ; to which commendation they who have the pleasure of hearing him at present will give the most ample credit.’

So perfectly was his mind absorbed in music, that he seemed incapable, through the greater part of his life, of directing his undivided attention to any other subject. During his boyhood he received the rudiments of a classical education under the tuition of his father ; but he was only able to learn his Latin grammar by setting his lessons to music.

He had a younger brother of the name of Samuel, who now survives him. He exhibited the same propensities in early life ; and excited great attention by his extraordinary musical compositions when very young. As the brothers advanced in life they acquired the highest celebrity as performers, and their concerts presented attractions to the first personages of the land. Their father cherished a full persuasion that music was their providential calling ; but their uncle strongly expressed an opposite opinion.

King George the Third is well known to have been very fond of music, particularly of that of Handel ; and as Mr. Charles Wesley excelled almost every other man in playing the compositions of that

great master, he became a special favorite with his majesty, and received many marks of kindness from him, and from other members of the royal family. At one time he offered himself as a candidate for the vacant situation of organist at St. Paul's cathedral, when he met with a painful repulse. On appearing before the ecclesiastics, with whom the appointment lay, and presenting his claims to their confidence, they said to him, with less civility than decision, 'We want no Wesleys here.' The king heard of this unseemly act, and was deeply grieved. He sent for the obnoxious organist to Windsor, and expressed his strong regret that he should have been refused in such a manner, and for such a reason; adding, with his own frankness and generosity, 'Never mind. The name of Wesley is always welcome to me.'

After the king had lost his sight, Mr. Wesley was one day with his majesty alone, when the venerable monarch said, 'Mr. Wesley, is there any body in the room but you and me?' 'No, your majesty,' was the reply. The king then declared his persuasion that Mr. Wesley's father and uncle, with Mr. Whitefield, and Lady Huntingdon, had done more to promote the spread of true religion in the country, than the entire body of dignified clergy, who were so apt to despise their labors.

Mr. Wesley was once dining with a venerable prelate, remarkable for his theological learning, and the zeal and ability with which he has defended the principles of Protestant Christianity. In the company was a young clergyman, who seemed desirous of attracting attention by the avowal of his partialities as a minister of the established Church. 'My lord,' said he, addressing the bishop, 'when I was passing through ———, I saw a man preaching to a crowd of people in the open air. I suppose he was one of John Wesley's itinerants.' 'Did you stop to hear him?' rejoined the bishop. 'O no!' said the clergyman; 'I did not suppose that he could say any thing that was worth hearing.' The bishop effectually ended the conversation, by saying, 'I should think you were very much mistaken, Mr. ———. It is very probable that that man preached a better sermon than either you or I could have done. Do you know, sir, that this gentleman,' pointing to Mr. Wesley, 'is John Wesley's nephew?'

Mr. Wesley used to speak of George the Fourth as an admirable judge of music. He was very partial to Mr. Wesley, not only on account of his abilities as a performer; but because such was the tenacity of his memory that he scarcely ever had occasion to refer to his books. Whatever favorite composition his majesty might call for, Mr. Wesley was prepared to play, without delay or hesitation. In one of his visits to Carlton palace, one of the pages refused to admit him by the front entrance; and ordered him to go round, and seek admission by some less honorable way. He obeyed: the king saw him approach, and inquired why he came to the palace in that direction. Mr. Wesley explained; and his majesty, sending for the page, gave him such a rebuke as he was not likely soon to forget; and commanded that, whenever Mr. Wesley visited the palace, he should be treated with all possible respect.

As a performer upon the organ Mr. Wesley has rarely been equalled, and perhaps never surpassed. Those who have never heard him

can form but a very inadequate conception of his powers. The instrument, under his hands, really seemed to speak, and to be endued with intelligence and feeling; while the entranced hearer appeared to be transported beyond the precincts of the material creation, and placed in those regions of purity and love where are heard 'thousands of blest voices uttering joy.' In every mind that was capable of being affected by hallowed sounds, he produced sensations of wonder and delight, resembling those which Milton cherished when he sung,—

'But let my due feet never fail  
To walk the studious cloister's pale,  
And love the high embowed roof,  
With antique pillars massy proof,  
And storied windows richly dight,  
Casting a dim religious light.  
There let the pealing organ blow,  
To the full-voiced choir below,  
In service high, and anthems clear,  
As may, with sweetness, through mine ear,  
Dissolve me into ecstasies,  
And bring all heaven before mine eyes.'

It does not appear that Mr. Wesley ever devoted much time to musical composition. A few of his pieces are known, and are admired by all competent judges for their correctness and beauty; but his principal attention, through life, was directed to the performance of the best productions of the great masters. In this he doubtless judged right; since few men have ever been known at once to excel in composition and in execution. One or two of his tunes have appeared in 'The Youth's Instructor;' and he corrected his uncle's 'Sacred Harmony,' for the use of the Methodist congregations. A new edition of this admirable collection of congregational music, revised by Mr. Charles Wesley, was published in the year 1821, with a beautiful preface, written by the late lamented Mr. Watson. But perhaps the best original production of Mr. Charles Wesley's genius was the music which he composed to his father's fine 'Ode on the Death of Dr. Boyce,' written February 7, 1779. As that ode is at present little known, and shows the light in which the father and the son viewed the nature and uses of sacred music, it is here subjoined:—

'Father of harmony, farewell!  
Farewell for a few fleeting years!  
Translated from the mournful vale;  
Jehovah's flaming ministers  
Have borne thee to thy place above,  
Where all is harmony and love.  
Thy gen'rous, good, and upright heart,  
That sigh'd for a celestial lyre,  
Was tuned on earth to bear a part  
Symphonious with that warbling quire,  
Where Handel strikes the golden strings,  
And plausive angels clap their wings.  
Handel, and all the tuneful train,  
Who well employ'd their art Divine,  
To' announce the great Messiah's reign,  
In joyful acclamations join,  
And springing from their azure seat,  
With shouts their new-born brother meet.



Thy brow a radiant circle wears,  
Thy hand a seraph's harp receives,  
And singing with the morning stars,  
Thy soul in endless rapture lives,  
And hymns, on the eternal throne,  
Jehovah and his conquering Son.'

Mr. Wesley was never married; but in early youth he formed an attachment to an amiable girl of inferior birth. This was strongly opposed by his mother and her family, who mentioned the subject, with much concern, to his uncle, Mr. John Wesley. Finding that this was the chief objection, the venerable founder of Methodism, who was superior to every feeling of this kind, said, 'Then there is no family blood? I hear the girl is good, but of no family.' 'Nor fortune either,' said the mother of poor Charles. Mr. John Wesley made no reply; but sent his nephew fifty pounds, as a wedding present; and there is reason to believe he sincerely regretted that the youth was ultimately crossed in his inclination.

After Mr. Wesley was deprived of his parents, he lived with his sister to the period of her death in the year 1828; and indeed he greatly needed the care of such a friend. He presented in his character several of the eccentricities of genius; and through the whole of his life seldom succeeded in dressing himself, so as not to disturb the gravity of strangers who might happen to see him, unless he was assisted by some friendly hand in the adjustment of his wig and apparel. His sister, the late Miss Wesley, was a lady of a most elegant and cultivated mind; and for many years, in a great measure, supported the family by the productions of her pen, although she was not in the habit of connecting her name with her publications. For a considerable time she wrote under the direction of the late Dr. Gregory; and there is reason to believe that some of the works which bear his name were her compositions. She and her brother were both below the middle stature. Neither of them had any extraordinary partiality for modern fashions; and when they walked abroad together in London, as they frequently did, their singular and antique appearance attracted the attention of many a passenger, who seemed to regard them as the relics of a former age, without being aware of the peculiarities of mind by which they were both distinguished.

Few professors of music have passed through life with a more pure and upright character than that which Mr. Wesley maintained, or have applied that sublime science to more hallowed and salutary purposes. Like the early masters of music and song, he 'handled the harp and the organ' especially for devotional purposes, and the advancement of piety. For this

'his volant touch,  
Instinct through all proportions, low and high,  
Fled and pursued transverse the resonant fugue.'

Thus imitating the holy angels, of whom our great poet says—

'Their golden harps they took,  
Harps ever tuned, that glittering by their side  
Like quivers hung, and with preamble sweet  
Of charming symphony they introduce  
Their sacred song, and waken raptures high;  
No voice exempt, no voice but well could join  
Melodious part, such concord is in heaven.'

Mr. Wesley's powers of memory were prodigious. He was perfectly familiar with nearly the whole of Handel's music, as well as with the most admired compositions of other eminent men; and scarcely ever had occasion to make the slightest reference to his notes. This gave him a great advantage as a performer. It is said that the late king, when once at Brighton, asked one of his musicians to play a particular piece, who apologized for his inability to fulfil the royal command, saying that he had not the book with him. The king replied, in a tone of mortification, 'Mr. Wesley never wants a book. He can play from memory every thing that I request, after a few moments of recollection.'

We sometimes meet even with religious people who speak contemptuously of music and of musical performers; but this generally arises from one of two causes: either there is a defect in their ear, which renders them in a great measure incapable of those emotions which arise from 'gushes of sweet sound;' or they do not discriminate between music and its abuse. One distinguished scholar of modern times has even charged 'the sweet singer of Israel' with corrupting the worship of the Jewish Church, by introducing musical instruments in connection with it; thus forgetting that David was a prophet, and in effect striking out of the sacred canon, as uninspired, those psalms in which the use of such instruments is recommended! 'See,' said good Richard Baxter, 'what this overdoing comes to.' In our present state we know little of heaven; but we learn from the New Testament that its happiness consists greatly in holy music and holy love; and the piety of the Church on earth would be improved, and our worshipping assemblies more nearly resemble heaven, if due attention were paid to psalmody. Would that all the light and airy tunes, by which modern barbarity spoils our public devotions, were burned, and their places supplied by the fine melodies of the old masters, the men who understood music as a science! The true use of musical instruments in religious assemblies, I conceive to be to guide and assist the congregation in singing the praises of God; and not to overpower, much less to supersede, the voices of the people, whose business it is to 'sing with the spirit and with the understanding.'

I conclude with two poetical compositions of the Rev. Charles Wesley, the father of the esteemed musician whose death has called forth these remarks. The latter of these pieces, I believe, never before appeared in print; and the first is at present little known.

#### THE TRUE USE OF MUSIC.

Listed in the cause of sin,  
 Why should a good in evil end?  
 Music, alas, too long has been  
 Press'd to obey the roaring fiend!  
 Drunken, or light, or lewd the lay,  
 To thoughtless souls destruction flow'd,  
 Widen'd and smooth'd the downward way,  
 And strew'd with flowers the infernal road.

Who on the part of God will rise,  
 Restorer of instructive song,  
 Fly on the prey, and take the prize,  
 And spoil the gay Egyptian throng?

Who will the powers of sound redeem,  
Music in virtue's cause retain,  
Give harmony its proper theme,  
And vie with the celestial train?

Come, let us try if Jesu's love  
Will not its votaries inspire:  
The subject this of those above,  
This upon earth the saints should fire:  
Say, if your hearts be tuned to sing,  
What theme like this your songs can claim?  
Harmony all its stores may bring,  
Not half so sweet as Jesu's name.

His name the soul of music is,  
And captivates the virgins pure,  
His name is health, and joy, and bliss,  
His name doth every evil cure:  
Jesus's name the dead can raise,  
Can ascertain our sins forgiven,  
And fill with all the life of grace,  
And bear our raptured souls to heaven.

Who hath a right like us to sing,  
Us, whom his pardoning mercy cheers?  
Merry the heart, for Christ is King,  
And in the brighten'd face appears:  
Who of his pardoning love partake,  
Are call'd for ever to rejoice;  
Melody in our hearts we make,  
Return'd by every echoing voice.

He that a sprinkled conscience knows,  
The mirth Divine, the mystic peace,  
The joy that from believing flows,  
Let him in psalms and hymns confess;  
Offer the sacrifice of praise—  
Praise ardent, cordial, constant, pure,  
And triumph in harmonious lays,  
While endless ages shall endure.

Then let us in the triumph join,  
Responsive to the harps above,  
Glory ascribe to grace Divine,  
Worship, and majesty, and love:  
We feel our future bliss begun,  
We taste by faith the heavenly powers,  
Believe, rejoice, and still sing on,  
And heaven eternally is ours!

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#### AN APOLOGY FOR THE ENEMIES TO MUSIC.

MEN of true piety, they know not why,  
Music, with all its sacred powers, decry,  
Music itself (not its abuse) condemn,  
For good or bad is just the same to them.  
But let them know, they quite mistake the case,  
Defect of nature for excess of grace:  
And, while they reprobate the' harmonious art,  
Blamed, we excuse, and candidly assert,  
The fault is in their ear, not in their upright heart.

DIDYMUS.



From the Wesleyan Methodist Magazine.

# ANECDOTES OF THE EARLY LIFE OF SAMUEL WESLEY, ESQ.

*By his Father, the late Rev. Charles Wesley, M. A.*

SAMUEL was born on St. Matthias's day, February 24th, 1766—the same day which gave birth to Handel eighty-two years before. The seeds of harmony did not spring up in him quite so early as in his brother; for he was three years old before he aimed at a tune.\* His first were, 'God save great George our King,' Fischer's Minuet, and such like, mostly picked up from the street organs. He did not put a true bass to them till he had learned his notes.

While his brother was playing he used to stand by, with his childish fiddle, scraping, and beating time. One observing him, asked me, 'And what shall this boy do?' I answered, 'Mend his brother's pens.' He did not resent the affront as deeply as Marcello;† so it was not indignation which made him a musician.

Mr. Arnold was the first who, hearing him at the harpsichord, said, 'I set down Sam for one of my family.' But we did not much regard him, coming after Charles. The first thing which drew our attention was the great delight he took in hearing his brother play. Whenever Mr. Kelway came to teach him, Sam constantly attended, and accompanied Charles *on the chair*. Undaunted by Mr. Kelway's frown, he went on; and when he did not see the harpsichord,‡ he crossed his hands on the chair, as the other on the instrument, without ever missing a time.

He was so excessively fond of Scarlatti, that if Charles ever began playing his lesson before Sam was called, he would cry and roar as if he had been beaten. Mr. Madan, his godfather, finding him one day so belaboring the chair, told him he should have a better instrument by and by.

I have since recollected Mr. Kelway's words: 'It is of the utmost importance to a learner to hear the best music;' and, 'If any man

\* His mother, however, gave to Daines Barrington the following convincing proof that he played a tune when he was but two years and eleven months old, by producing a quarter guinea, which was given to him by Mr. Addy, for this extraordinary feat, wrapped in a piece of paper, containing the day and year of the gift, as well as the occasion of it. Mrs. Wesley had also an elder son, who died in his infancy, and who both sung a tune, and beat time, when he was but twelve months old.

† This alludes to a well-known story in the musical world. Marcello, the celebrated composer, had an elder brother who had greatly distinguished himself in this science; and being asked what should be done with little Marcello, he answered, "Let him mend my pens;" which piqued the boy so much, that he determined to exceed his elder brother.

‡ Incredible as this may appear, it is attested by the whole family; and that he generally turned his back to his brother while he was playing. "I think, however," says Mr. Barrington, "that this extraordinary fact may thus be accounted for. There are some passages in Scarlatti's lessons which require the crossing of hands; (or the playing the treble with the left, and the bass with the right;) but as what calls for this unusual fingering produces a very singular effect, the child must have felt that these parts of the composition could not be executed in any other way. It is possible, indeed, that he might have observed his brother crossing hands at these passages, and imitated him by recollecting that they were thus fingered."

would learn to play well, let him hear Charles.' Sam had this double advantage from his birth. As his brother employed the evenings in Handel's oratorios, Sam was always at his elbow, listening and joining with his voice. Nay, he would sometimes presume to find fault with his playing, when we thought he could know nothing of the matter.

He was between four and five years old when he got hold of the Oratorio of Samson; and by that alone taught himself to read words; soon after he taught himself to write. From this time he sprung up like a mushroom; and when turned of five could read perfectly well; and had all the airs, recitatives, and choruses of Samson and the Messiah, both words and notes, by heart.

Whenever he heard his brother begin to play, he would tell us whose music it was (whether Handel, Corelli, Scarlatti, or any other;) and what part of what lesson, sonata, or overture.

Before he could write he composed much music. His custom was to lay the words of an oratorio before him, and sing them all over. Thus he set (extempore for the most part) Ruth, Gideon, Manasses, and the death of Abel. We observed, when he repeated the same words, it was always to the same tunes. The airs of Ruth, in particular, he made before he was six years old, laid them up in his memory till he was eight, and then wrote them down.

I have seen him open his prayer book, and sing the *Te Deum*, or an anthem from some psalm, to his own music, accompanying it with the harpsichord. This he often did after he had learned to play by note, which Mr. Williams, a young organist of Bristol, taught him between six and seven.

How and when he learned counterpoint, I can hardly tell; but without being ever taught it, he soon wrote in parts.

He was full eight years old when Dr. Boyce came to see us, and accosted me with, 'Sir, I hear you have got an English Mozart in your house. Young Linley tells me wonderful things of him.' I called Sam to answer for himself. He had by this time scrawled down his Oratorio of Ruth. The doctor looked over it very carefully, and seemed highly pleased with the performance. Some of his words were—'These airs are some of the prettiest I have seen. This boy writes by nature as true a bass as I can by rule and study. There is no man in England has two such sons.' He bade us let him run on *ad libitum*, without any check of rules or masters.

After this, whenever the doctor visited us, Sam ran to him with his song, sonata, or anthem; and the doctor examined them with astonishing patience and delight.

As soon as Sam had quite finished his oratorio, he sent it as a present to the doctor, who immediately honored him with the following note:—

'Dr. Boyce's compliments and thanks to his very ingenious brother composer, Mr. Samuel Wesley; and is very much pleased and obliged by the possession of the Oratorio of Ruth, which he shall preserve with the utmost care, as the most curious product of his musical library.'

For the year that Sam continued under Mr. Williams, it was hard to say which was the master, and which the scholar. Sam chose what

music he would learn, and often broke out into extemporary playing, his master wisely letting him do as he pleased.

During this time he taught himself the violin. A soldier assisted him about six weeks; and sometime after Mr. Kinsbury gave him twenty lessons. His favorite instrument was the organ.

He spent a month at Bath, while we were in Wales; served the abbey on Sundays; gave them several voluntaries; and played the first fiddle in many private concerts.

He returned with us to London greatly improved in his playing. There I allowed him a month for learning all Handel's overtures. He played them over to me in three days. Handel's concertos he learned with equal ease, and some of his lessons and Scarlatti's. Like Charles, he mastered the hardest music without any pains or difficulty.

He borrowed his Ruth to transcribe for Mr. Madan. Parts of it he played at Lord D.'s, who rewarded him with some of Handel's oratorios.

Mr. Madan now began carrying him about to his musical friends. He played several times at Mr. W.'s, to many of the nobility, and some eminent masters and judges of music. They gave him subjects and music which he had never seen. Mr. Burton, Mr. Bates, &c, expressed their approbation in the strongest terms. His extemporary fugues, they said, were just and regular; but they could not believe that he knew nothing of the rules of composition.

Several companies he entertained for hours together with his own music. The learned were quite astonished. Sir J. H. cried out, 'Inspiration! inspiration!' Dr. C. candidly acknowledged, 'He has got that which we are searching after;' although at first, out of pure good nature, he refused to give him a subject. An old musical gentleman, hearing him, could not refrain from tears.

Dr. B. was greatly pleased with his extemporary play, and his pursuing the subjects and fugues which he gave him; but insisted, like the rest, that he must have been taught the rules.

Mr. S. and Mr. B. expressed the same surprise and satisfaction. An organist gave him a sonata he had just written, not easy, nor very legible. Sam played it with great readiness and propriety, and better (as the composer owned to Mr. Madan) than he could himself.

Lord B., Lord A., Lord D., Sir W. W., and other lovers of Handel, were highly delighted with him, and encouraged him to hold fast his veneration for Handel, and the old music. But old or new was all one to Sam, so it was but good. Whatever was presented he played at sight, and made variations on any tune; and as often as he played it again he made new variations. He imitated every author's style, whether Bach, Handel, Schobert, or Scarlatti himself.

One showed him some of Mozart's music, and asked him how he liked it. He played it over, and said, 'It is very well for one of his years.'\*

He played to Mr. Kelway, whom I afterward asked what he thought of him. He would not allow him to be comparable to Charles, yet commended him greatly, and told his mother it was a gift from heaven to both her sons; and as for Sam, he said, 'I never in my life saw so free and *degagé* a gentleman.' Mr. Madan had often said

\* Mozart, at that time, was a youth.—EDIT.



the same, that Sam was every where as much admired for his behaviour as for his play.

Between eight and nine he was brought through the small pox by Mr. Br—'s assistance, whom he therefore promised to reward with his next oratorio.

If he loved any thing better than music, it was regularity. He took to it himself. Nothing could exceed his punctuality. No company, no persuasion, could keep him up beyond his time. He never could be prevailed on to hear any opera or concert by night. The moment the clock gave warning for eight, away ran Sam, in the midst of his most favorite music. Once he rose up after the first part of the *Messiah*, with, 'Come, mamma, let us go home, or I sha'n't be in bed by eight.'

When some talked of carrying him to the queen, and I asked him if he was willing to go? 'Yes; with all my heart,' he answered; 'but I won't stay beyond eight.'

The praises bestowed so lavishly upon him did not seem to affect, much less to hurt him; and whenever he went into the company of his betters, he would much rather have stayed at home; yet, when among them, he was free and easy; so that some remarked, 'He behaves as one bred up at court, yet without a courtier's servility.'

On our coming to town this last time, he sent Dr. Boyce the last anthem he had made. The doctor thought, from its correctness, that Charles must have helped him in it; but Charles assured him that he never assisted him, otherwise than by telling him, if he asked, whether such or such a passage were good harmony; and the doctor was so scrupulous, that when Charles showed him an improper note, he would not suffer it to be altered.

Mr. Madan now carried him to more of the first masters. Mr. Abel wrote him a subject, and declared, 'Not three masters in town could have answered it so well.'

Mr. Cramer took a great liking to him, offered to teach him the violin, and played some trios with Charles and him. He sent a man to take measure of him for a fiddle; and is confident a very few lessons would set him up for a violinist.

Sam often played the second, and sometimes the first fiddle, with Mr. Treadway; who declared, 'Giardini himself could not play with greater exactness.'

Mr. Madan brought Dr. N. to my house, who could not believe that a boy could write an oratorio, play at sight, and pursue any given subject. He brought two of the king's boys, who sang over several songs and choruses of *Ruth*. Then he produced two bars of a fugue. Sam worked this fugue very readily and well, adding a movement of his own; and then a voluntary on the organ, which quite removed the doctor's incredulity.

At the rehearsal at St. Paul's Doctor Boyce met *his brother* Sam; and showing him to Dr. H., told him, 'This boy will soon surpass you all.' Shortly after he came to see us, he took up a jubilate which Sam had lately written, and commended it as one of Charles's. When we told him whose it was, he declared he could find no fault in it; adding, 'There is not another boy upon earth who could have

composed this ;' and concluding with, 'I never yet met with that person who owes so much to nature as Sam. He is come among us dropped down from heaven.'

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From the Presbyterian.

#### HENRY BLACK.

COMPARATIVELY few individuals ever attain a knowledge of their own capabilities. The desire of whiling away the passing moments with the greatest possible amount of ease, and the least possible expenditure of exertion, is seemingly so inherent in human nature, that we are convinced ninety-nine individuals in a hundred go out of the world for the most part ignorant of the full range of their faculties. Man is essentially Epicurean in his dispositions. '*Carpe diem*,' (seize the passing enjoyment of the hour,) as far as animal enjoyment goes, is the guiding maxim of his life ; and it is, generally speaking, only by the occurrence of some convulsive crisis that he is startled into the knowledge and use of the abilities with which nature has endowed him. To hear people talk, one would be led to conclude that the Almighty is excessively partial in the distribution of mental gifts ; while instances are every day occurring around us to prove that the imagined discrepancy rests almost entirely with ourselves. How often have we smiled at such and such a one being pointed out as a *remarkably clever man* ; while we were aware that, *had circumstances permitted him*, he would never have been in the slightest degree distinguished among his fellows.

It is a melancholy truth, that the motives which stimulate most men to exertion, and lead them to a discovery of their own talents, are either such as are condemned by the principles of correct morals, or originate in circumstances which they most unwillingly submit to. Vanity, ambition, avarice, necessity—all are powerful agents in the good work ; but how few proceed upon the only truly commendable principle—the duty incumbent on them to make the fullest and best use of powers with which they are gifted ! How few voluntarily apply themselves to the disciplining and improving of their own minds, as if they imagined the process was merely one of trouble and inconvenience, without any immediate equivalent benefit, or enjoyment accruing therefrom ! For example, we know many men whose necessary occupations—requiring little or no *mental* exertion, be it observed—do not engage more of their time than from nine in the morning till four in the afternoon, (that is to say, seven hours out of the twenty-four,) the other *seventeen* are consumed in eating, drinking, sleeping, and desultory amusements. Yet these individuals regard themselves, and are indeed regarded by the world, as fulfilling respectfully all the purposes of life. They are moral in their behavior, punctual and attentive to business, and maintain themselves in independence—some of them in affluence—and what more can be demanded of them ? How have we regretted to think that there are among them more than one who, did they but dedicate one fifteenth part of their leisure time to study and self improvement, are qualified by

nature to become the brightest ornaments of society, and attain distinction in any department of literature, art, or science, to which they might direct their attention; but who will go down to the grave perfectly undistinguished, and ignorant in themselves of the fine gifts which they have suffered to remain uncultivated and unemployed. It was a beautiful, an animating theory of the philosopher,\* and one which, however visionary it may be reckoned, it were well if it was acted on as if true; viz. that there are gradations of happiness in futurity, to which the souls of men will be raised, according to the state of moral and intellectual excellence they have attained in the body; meaning thereby, that those who have made the greatest progress in self improvement on earth, will experience (as they will be capable of appreciating) a more refined and exalted species of bliss hereafter, than others who have neglected the same opportunities.

Why so large a portion of the human race should come to regard the cultivation of their faculties, and improvement of their minds, as an irksome task, and the intervals of escape from these as the only periods of enjoyment, would lead us into an investigation far too lengthy and metaphysical for our pages. But unquestionably, independent of the natural pre-dispositions of the human mind to idleness, much, very much, is to be attributed to errors in early training. That system is yet too much in practice which naturally leads a boy to infer that his hours of study and instruction are periods of harsh penance and unnatural restraint. The boy who is taught to consider the hours of *play* as the only seasons of delight, and to look upon the prolongation of it as a *reward*, inevitably carries forward with him the same feelings into the more advanced and perilous stage of life. Necessity, indeed, may compel him to exert himself for subsistence; but he who works from a sense of compulsion, seldom works to permanent advantage. He performs his duties with reluctance and disgust, and flies from them whenever he can; and, unless he happily acquires more correct views of life, it is odds that he either altogether sinks, or drags out his existence a discontented, unsettled, and poverty-stricken man, painfully drudging through one hour, that he may have the means of idling away the next. But even should fortune prove favorable to him, there still remains the great moral evil which we have been endeavoring to point out. He considers his exertions in the necessary occupation of life as the only call imperative upon him; he neglects all the finer qualities of his nature, and remains totally unacquainted with the extent of his own faculties, the sacred duty and advantage of cultivating them, and the refined enjoyment that flows from doing so.

In illustration of these remarks, we will here give an instance, where a young man of talent and principle was happily rescued from the consequences of indolence and bad early training, and awakened to the knowledge and exertion of his faculties. Many years have now elapsed since the circumstance took place; but the principles of human nature are as invariable as they are unlimited; and we may mention that the anecdote was told us by one who was personally acquainted with the parties concerned.

\* See Duncan's Logic.



It is now upward of fifty years since a young man, named Henry Black, was attending the classes of the Edinburgh university. His parents were highly respectable, but extremely poor; and the cost of his maintenance and education was defrayed by a rich uncle, to whose wealth, in the absence of all other relatives, it was natural to suppose he would become heir. Knowing this, Henry Black adopted the idea which most young men in his situation are apt to do—namely, that, seeing he had the certainty of an ample fortune before him, it would be but a waste of time and labor to vex himself with hard study, and learning things *which he would never have any use for*. In this humor he passed easily through his classical curriculum, for little was exacted from the students then beyond personal appearance in the class room; but as decency required him to fix upon some profession as an ostensible means of subsistence, at the end of his course he selected that of medicine. At that time, a young physician in Edinburgh had lately begun—a somewhat rare circumstance in those days—to give a course of private lectures; and so fast had his reputation risen, that it soon was considered by the students an indispensable part of their professional education to attend him for a season. Henry Black, of course, became a pupil; but he soon found reason to regret taking out his ticket. His new instructor was a very different man from the easy-going, indulgent professors. He instituted a system of rigorous and frequent individual examination upon the subjects of his lectures; not by the usual mode of appointing fixed days for that purpose, but calling upon the students indiscriminately, and when least expected, so that they were necessitated always to be in their place and on the alert. The effects of poor Black's indolent habits and indifference to his studies were soon visible; and he soon became conspicuous in the class for his ignorance and inattention. The teacher was stern and unrelenting, and would not be satisfied with the invariable reply of 'not prepared,' with which his pupil endeavored to shelter himself from his interrogatories. On the contrary, he redoubled his calls upon him, and his reprimands became more and more severe, until Henry at last thought proper to wait upon him, and state that his attendance at the class was merely by way of pastime, that he had no intention of following out his profession; and, in short, explained his situation and future prospects with no small degree of self importance. The physician listened to him with a smile of contempt; but said nothing. In the class next day, however, he took occasion to advert to the mean spirit of some young men, who, because born to a competency, reckoned themselves entitled to forego all personal exertion—to sit down in sloth and ignorance, and basely content themselves with feeding upon the earning of others. He expatiated at great length upon the sinfulness as well as degradation of such conduct, illustrating his remarks by the parable of the slothful servant, who hid the *talent* given him by his master in the earth. The lecturer did not speak of Henry Black by name, but the allusions were too pointed to be misunderstood; and, in fact, the confusion manifested by the pupil would have betrayed him. The young man retired from the class room, burning with shame and indignation; but the latter feeling soon obtained the mastery of the former; and in his foolish rage he wrote a violent letter to the physician, demanding an apology. This only

made matters worse. Next day, the lecturer took out the epistle from his pocket, and read it aloud to his pupils, commenting upon it, as he proceeded, in terms of severe and cutting irony. He had scarcely reached home, when a young man waited upon him, as Mr. Black's friend, with a demand either of a public apology, or of what was then, as now, termed the *satisfaction of a gentleman*! The physician treated both alternatives with scorn; adding, that whatever were Mr. Black's prospects, the difference between their present respective ranks in life sufficiently entitled him to refuse any meeting of a hostile nature. The young man then requested a few lines, stating the latter view of the matter for the satisfaction of his principal, which the physician readily gave him, and he returned to Black, expecting a renewed scene of passion and violence. But the result was very different. For some time after reading the physician's note, Henry Black appeared so stunned and overwhelmed that his friend began to fear for his reason; but he gradually recovered himself, and seemed to be forming some internal resolution. He at last calmly took the physician's note, wrote something on the back of it, and enclosed it in an envelope, which he sealed and delivered to his friend.

'Keep this, my friend,' said he. 'This affair shall go no farther at present, I promise you; and I beg you will endeavor to forget all the circumstances connected with it, until I again ask this packet from you.'

The other stared with surprise, but undertook the charge requested him; mentioning, at the same time, another place of depositing it, in case of his own death, or his leaving the country.

From that hour Henry Black was a changed man. From notorious idleness and vacancy of mind, he became remarkable for studiousness and assiduity. Nothing could divert him from his studies, which were now principally directed to the science of surgery; and, in due time, he received his diploma, with the most flattering remarks of his instructor's approbation. At this time his relatives strongly urged him to commence practice in his native district; but he resisted all their solicitations, and proceeded to London, where, after prosecuting his studies for some time farther, he obtained an appointment on board a man-of-war, then about to proceed to the concluding scene of the American contest. There the ship was engaged in several actions, and Henry Black discharged his duties with a professional skill, and an anxious humanity, that endeared him both to the officers and crew. Upon the conclusion of the war in 1783, the ship was ordered to a station in one of the West India Islands, and thither the young surgeon also proceeded. He had scarcely arrived, when he received a notification of his uncle's death, who had left him sole heir to all his great wealth. The only reply he made to this communication was a letter, appointing certain individuals trustees upon his property—directing the greatest part of his income to be paid over to his parents in the meantime, and the remainder to be invested in the funds. He was determined to remain and practise in the island, and was fortunate enough to be soon afterward appointed surgeon of the naval hospital at the sea port where his ship was stationed. He acquired, by degrees, great celebrity; but it is needless to detail his career during the ten years he remained on the island. Suffice it to say, that, be-

tween the emoluments of his situation, and the produce of his general practice, he acquired in that period a fortune much more ample than what had been bequeathed to him. He then embarked for his native land; and, upon his arrival in London, graduated as a physician.

Meanwhile his former instructor had increased in fame and opulence; and at the period at which we have now arrived, had held a professor's chair in the university for several years—which, by the way, he occupied to the extreme limits of a very long life. He was seated in his study one evening, when a gentleman on urgent business was announced; and the stranger without ceremony followed the servant into the apartment.

'You are Doctor ———, sir, I believe,' said the stranger.

'I am.'

'Then, sir, I am *Doctor Black*,' observed his visiter, emphatically.

'Pray, sir,' asked the professor, after a considerable pause of surprise at his tone and manner, 'is this a professional visit?—for—excuse me—I am sure—that is, I do not recollect of our having met before, Dr. Black.'

'We *have* met, sir; but it was when we were differently situated toward each other. Do you not remember a Mr. Henry Black, a pupil of yours, some fourteen years ago, whom you wantonly exposed to shame, and treated with insult before your whole class, and afterward refused the slightest satisfaction to his wounded feelings?'

'Really, sir, such a circumstance has altogether escaped me.'

'Perhaps, sir,' observed Black, handing him a slip of paper, 'this document may recall it to your recollection.'

The other took and read the contents, and then replied, musingly, 'I think I do recollect some of the circumstances connected with this writing; and that the individual who wished to provoke me to fight was an idle young man, who, because he had the prospect of succeeding to the fortune of some rich relation, thought it unnecessary to apply himself to his studies. But may I ask your purpose in recurring to an affair of this nature after such a length of time?'

'Because it is only now that he could speak to you upon an equal footing. I am the individual, sir. I have been prosecuting my profession abroad almost ever since the date of that paper, until within the last few months. I have earned a fortune by my own exertions. The difference of our rank is now removed. There, sir, are the certificates of my degrees. And now, sir, I am come to claim that satisfaction as a physician, which you refused to grant me as a student.'

'This is most singular,' said the professor, in astonishment. 'Is it possible, sir, that you have brooded over this matter for the space of fourteen years? Excuse me if I say, sir, that such a disposition is but little consistent with the principles of a Christian.'

'That is nothing to the purpose now, sir. To obtain my present privilege has been the grand aim of my life; and but for that, I would not have been the independent and professional man I now am.'

'In that case,' replied the professor, kindling with a pleased emotion, 'it would ill become me to refuse such a boon to a man whom I have caused to labour so hard for it. Let me hope, however, that you will agree to pacific terms. I must certainly have been guilty of something unduly and undeservedly severe toward a man capable of



exerting such remarkable determination of purpose. Dr. Black, I beg you will accept of my apology, and along with it—if it seem worth your while—my friendship.'

'I accept of both,' returned the visiter, 'with pleasure and gratitude. And now, allow me to say, that from the bottom of my heart I thank you for the lessons you read me. I knew not myself till then. It is you I have to thank for awakening me to a sense of the sacred duties of existence; and let me add, should you ever again find a pupil surrendering himself, as I did, to habits of idleness and indolence, I hope you will administer a dose that will operate as salutarily as that which has proved my own salvation. In the meantime, however, be pleased to look at the back of that paper, and observe what were the first violent effects of your prescription. That a resolution, formed in the spirit of revenge, should have been blessed with such happy results, is more than I deserve.'

The professor turned over the slip of paper, and there read in words too solemn to be here set down, a vow, that the writer would toil without intermission until he had made an independence by his own exertion, and attained a rank and reputation to entitle him to demand satisfaction for the injury he had received:

Such is a veritable account of the remarkable history of Henry Black. Of the early part of his character, there are at all times but too many prototypes to be found—of his subsequent career, unfortunately too few. But it is not so much of the young and thoughtless that we are at present speaking, as of the great mass of individuals, who, without the necessity of laboring hard for their daily bread, dissipate their leisure time in the most frivolous, and too often in the most pernicious amusements. It is upon these that we would wish to impress, not only the sinfulness, but the positive amount of pure, rational, and satisfactory enjoyment they deny themselves, by suffering their faculties to lie dormant. They neither fulfil the intentions of their Creator, nor do justice to themselves or their fellow creatures; and it is feared, that in this and other respects, the sins of *omission*, so seldom and so lightly thought of by mankind, would, upon strict investigation, be found even to outweigh those of palpable transgression.

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From the Presbyterian.

### PHYSICAL TRAINING;

*An Essay, read before the Society of Inquiry in the Theological Seminary, Princeton, N. J., Aug. 1834.*

A **FONDNESS** for experiment is one of the characteristics of the present day; and education, as well as other things, has caught the infection of novelty. Some real improvements have undoubtedly been made; but many pretended improvements have been found to be mischievous innovations. Hence men of sense are becoming suspicious of things which are introduced under the imposing garb of a new invention, or a valuable improvement. They have been taught

by many a useful lesson, that all novelties are not improvements, and that all innovations are not blessings to mankind. There seems to be a kind of reaction. For a time, the study of the Grecian and Roman classics was, in many places, almost abandoned. But men soon began to regret that the ignorant or the misguided should have tempted them to forsake the well-tried road to intellectual wealth. We hear less than formerly of becoming learned, without laborious study. The present generation cannot expect to be carried over the broad fields of learning with the accelerated speed of steam boats and railroad cars. Still, however, in the great hurry, which, like an epidemic, seems to have infected the whole mass of society, men need sometimes to pause, and take time for sober reflection. The crying evil is not want of action, but want of patient thought. A thing which cannot be done in a hurry, can hardly be done at all. Books are made in a hurry, read in a hurry, and their contents in a hurry forgotten. I have said, there is no want of action. But if we speak of bodily action, in respect to students, it is not strictly true. So great is the haste to fill the brain with the motley multitude of compends and abstracts, which abound in all the arts and sciences, that little opportunity is afforded for thorough mental discipline—little time is found for the protracted investigation necessary for profound learning in any important branch of knowledge—and little is done to preserve and invigorate those bodily powers, which are so great an aid and comfort to the student, as well as to the man of business. If this last remark be true, it appropriately brings us to the consideration of a subject, which is often unjustly set down among the novelties of the nineteenth century: I mean the subject of manual labor schools, or schools in which manual labor is connected with study.

We shall not here inquire particularly into the excellencies or defects of manual labor schools, as they are at the present time conducted in this country; but shall proceed to consider manual labor in connection with study, in some form or other, as highly necessary and practicable.

1. The necessity of some expedient for preserving the health of students is every year more and more generally and deeply felt. The question has often been asked, and as often correctly answered, Why are so many young men of promise brought to an untimely grave? Or, if not to an untimely grave, why does the bloom of a healthful countenance so often fade, after a short residence within the walls of a literary institution? Why is the Church so often called to mourn over so many of her noblest sons, who have come into the field, if they have come at all, only to fall in the first conflict in the Christian warfare? Is there any thing in the vigorous pursuit of learning, which of necessity must strip us of the blessing of good health? No one believes in any such necessity.

But why argue a point which no one disputes? All readily trace the evil to the neglect of those habits of diet and exercise, which, in all ages of the world, have been deemed indispensable to the preservation of sound health. And schools furnishing suitable means for bodily exercise will be sufficiently vindicated from the charge of novelty and innovation, by recollecting that manual labor schools, or something equivalent to them, were better understood two thousand

years ago than they are at the present day. The Persians, even before the time of Xenophon, will afford us an example. In some of the ancient republics the systems of mental culture were superior, and of physical education, not inferior to those of the Persians.

Great care was taken in the first six or eight years of life to lay the foundation for sound health; nor was this care afterward remitted during the whole course of education. 'Many of the schools of Athens,' says Dr. Good, 'attained a very high degree of reputation, and were crowded with youths from other Grecian states, and even from foreign countries. For the first five or six years, however, not the smallest effort was made to improve the mind; the whole of this period of time being devoted, according to the advice of Plato, and even of many of the earlier sages, to sports and pastimes, for the purpose of giving strength to the body; exercises which were ever afterward continued with the greatest punctuality, under particular regulations, and constituted a very important branch of Athenian education.'

Thus even in those distant times, when men had not learned by the arts and refinements of modern cookery to cloud the mind and torment the body, the importance of connecting manual labor with study was better understood than at the present day; and indeed something equivalent to manual labor was deemed indispensable in all the schools of antiquity. True, one object was, that the youth might have bones of brass and sinews of iron to enable him to endure the toils of war. But does the Christian soldier need no muscular strength? Does not he who is exposed to trials and dangers among the heathen?—nay, does not the minister of Christ in our own country need a sound body? And shall he who is enlisted under the Captain of his salvation be less solicitous to furnish himself, both in body and mind, for the conflict, than the heathen were, who looked forward to a conflict on the field of blood? And if it be true that the ancients have furnished us with some of the most finished productions of the human mind; and if, after having made the experiment of obtaining a good education without these productions, we have returned to them with a higher estimate than ever of their importance to the student—if we thus regard these productions, shall we spurn those principles of physical education by which their authors were guided, and to which they were indebted for the vigor requisite for producing such works as have for centuries been the wonder of mankind?

But, the question is asked, Why the necessity of system in this business? We might as well ask, Why the necessity of a system in any thing else in a public school. But, it is asked again, Is there any reason in compelling a man to exercise every day? Are not a man's muscles his own? With as much, and even more propriety, we might ask, Why compel a man to exercise his mind? His mind, as far as freedom of action is concerned, is even more his own than his body; and yet, in every well-regulated school, the pupil is obliged to perform his daily task of mental exercise. And is it not, then, as reasonable and profitable to compel the body as the mind to work? Indeed, if there must be compulsion at all, it should first of all be in respect to bodily exercise; for whatever can be done to promote sound health, is so much done to remove the obstacles both to mental



and bodily exertion ; and of course the necessity of compulsion. Indeed it is an intolerable hardship to be compelled to study, when the mind is clogged and clouded by the torpor of a languid body. It may be said, that young men in our higher seminaries can exercise their own discretion, and keep so important a blessing as that of health. And so perhaps they *can* ; but, with some exceptions, they give us no indications that they ever *will* ; at least, till the wreck of a once firm constitution reminds them of their mistake, when it is too late to regain the wasted treasure. Wherever we turn our eyes, among the seminaries of our country, the ghostly forms of men which appear before us, will give testimony that what has been noticed is too painfully true.

In no age of the world have these schools been so really necessary as at the present day. The diet of former times was generally less injurious than at present. Men were not formerly afraid to tarnish their faces in the sun, and soil their fingers with labor. The early history of some of our colleges will show, that students thought themselves well fed when the refectory was furnished with a capacious vessel of bread and milk, or porridge, or bean broth, around which all assembled, and helped themselves from the common reservoir. Men and women were able to endure labors and exposures, which would astonish the sickly things of the nineteenth century. We are told that the man who first appeared in the streets of London with an umbrella was actually pelted with stones for his effeminacy.

But, whatever may have been true of former times, and whatever may now be true of students in other parts of the world, the melancholy records of seminaries among us are evidence, that total abstinence in matters of exercise is a novelty and an innovation, which will assuredly send our books to gather dust on their shelves, and our hopes of sound learning to the four winds of heaven.

'Take care of the health of the body,' said Cicero, 'for without it the mind can accomplish nothing.' He spoke from his own bitter experience ; for, as his biographer, Plutarch, informs us, 'he was of a lean and slender habit ; and his stomach was so weak, that he was obliged to be very sparing in his diet.' And it was not till after he had taken a journey to the east, and strengthened his body by exercise, and 'brought it to a good habit,' that he could obtain a place among the orators of Rome. Nor was the great master of Athenian eloquence any better received than Cicero, till by a long course of bodily as well as mental discipline—till after the long-continued and very laborious practice of running up hill, and climbing the rugged cliffs of his native Attica, and declaiming at the same time—he had recovered the strength and elasticity of lungs necessary to the successful orator. Even President Dwight would not learn wisdom on this subject till the bitterness of experience taught him the salutary lesson ; and it was not till after a journey of more than two thousand miles on foot, and five thousand on horseback, that he found himself again in possession of the health he had imprudently wasted ; nor was that health afterward preserved, but by some kind of manual labor daily.

A respected gentleman once said, he never knew but two men who could study without exercise. But it should be an instructive lesson

to us, that one of these is now completely prostrated; and as to the other, he has not yet been long enough in the work to convince us that he is an exception to the general law of nature.

Again, our seminaries need conveniences for manual labor, because walking alone is not sufficient, especially for those who have ever been accustomed to laborious employments; neither has it variety enough for any one. Plays and games are not suited to a theological seminary; gymnastic exercises are many of them too violent for any but the most robust; and beside, the antic tricks of a gymnasium render this mode of exercise somewhat objectionable.

2. It is much to be regretted, that great faults still exist in most of our schools in regard to the time of recitations and study. The hours of the day, which should be devoted to invigorating the body, must be spent in study or recitation. In many of our colleges, even the first hour of morning light must be spent in the lecture room. To such a regulation as this, when, as is not uncommon, the other hours of the day most suitable for exercise must be spent in studying or reciting, we might almost apply the term *murderous*; yet even such a regulation is better than to offer up this precious hour at the shrine of the god of slumber. For nothing so invigorates both the body and the mind as the fresh breezes of the morning; and all animate nature, man and a few night birds and beasts excepted, instinctively rejoices in the dawn of day; and all hasten forth from their nightly retreats, eager to catch the first rays of the rising sun.

But teachers and professors have felt this evil, and to them we must look for a remedy.

3. In the experiment of manual labor schools various difficulties have been experienced. These in part have arisen from erroneous expectations excited in the public mind. That has been made a primary consideration, which should have been secondary. These establishments have often been called *self-supporting* schools, instead of the more appropriate name *health-preserving* schools; and hence those who have expected a full support by two or three hours labor daily, have been disappointed.

Now economy is a virtue which should never be overlooked; and in these days of Christian enterprise all the money the Christian student can save by proper economy in education, may be so much added to the precious charities of the Church. But let the Church be made distinctly to understand, that, if manual labor in our schools and seminaries can be made to preserve the health of her sons, a treasure is secured which no money can purchase; and hence, if no money should be saved, which would not be the fact, the worth of such schools is incalculable, if they but secure the health of the students; for till this system shall be generally adopted, and to all human appearance, not till then, shall we have men able to go abroad in the earth, and lift up a voice of strength among the perishing nations.

But the greatest difficulty is, that young men cannot be made to believe that they are in danger, or that there is any necessity for such establishments, till they find themselves in the iron grasp of the merciless disease, which will convince them of their mistake, when human arguments and entreaties have entirely failed. And, perhaps, if the writer should describe his own case, in its general outlines, it would

describe the cases of thousands in our country. Nor would he shrink from having his own transgressions in this matter exposed, if it could be a warning to others to avoid the painful mistake into which he has fallen. And may not a voice of merited rebuke be regarded as coming with a good grace from him, since none but those taught by the like bitter experience can know how to make due allowance for human weakness in such cases; and how to sympathize with the unfortunate sufferer in his struggles with a disease, which so often throws gloom over the present, and darkness over the future.

A youth commences a course of study in good health. His misguided zeal for knowledge deprives him of necessary exercise and relaxation. He is often reminded of the importance of taking care of the health. At short and irregular periods he takes a little exercise, and feels no danger. He hears of labor schools; but regards them as the contrivance of hypocondriacs, who fear when there is no cause for alarm. He really thinks that to be choice of one's health is whimsical, and the very way to ruin it; for he looks about him, and sees many who are invalids, notwithstanding they eat by rule, and exercise by rule; while he is strong and vigorous, without troubling himself with gymnastics and dietetics. At times he feels inconvenience from too much confinement; at times he is languid and drowsy; but a little relaxation, or the recurrence of a recess, soon relieves him. These preludes to disease gradually become more frequent; but still he finds that a little extra care in diet and exercise, or a dose of drastic medicine, gives a temporary restoration to the system. He is often warned; and he begins to believe he ought to be more careful; but still apprehends no danger; because he still finds that medicine or exercise relieves his pain, and unclouds his mind; and when thus relieved, he is seen no more beyond the threshold of his study, till warned by returning pain. Thus he moves along the downward road. The change is so insidious that he hardly perceives it. He does not even dream that these repeated turns of illness, and his repeated doses of drastic medicine are gradually, but surely undermining the powers of life. He has now reached a critical point. Kind nature has long struggled, and manfully maintained her ground. But her citadel is now attacked; her walls are tottering by repeated strokes from the enemy, and she must soon yield to the conquering foe. She has patiently borne abuse; but can bear it no longer. The young man soon grows pale. His kind and sympathizing friends say that the poor boy has studied too hard. And perhaps even now, while carrying about him the alarming premonitions of decay, the deluded youth is pleased with the idea of thus gaining the reputation of a *hard student*. If, instead of thus manifesting their sympathy, his friends would consult his real good by giving him the wholesome discipline of the rod for his bodily indolence, they might prevent many a bitter pain.

By this time the young man sees his error. He has many half-formed and half-executed resolutions. A variety of studies occupies his thoughts; and as disease advances, his propensity to inaction increases. An unaccountable languor of body chains him to his room; and mental torpor sends mist and confusion through all his thoughts. His physical and moral powers are equally affected. And hence, except at some short and lucid intervals, he can perform nothing requir-



ing force of body or of mind. But even now he is not aware of his real situation, though he repeats his tale of woe to every one he meets. He in part suspends his studies, resolving during the coming vacation to regain his health. But vacation only affords him a little respite ; or, perhaps, before its arrival his once noble frame becomes a miserable wreck. And now dangers, some imaginary, but many real, multiply around him. If he attempt to move, his debilitated limbs give him a stern refusal. If he tries to rest, his disordered nerves fill his imagination with images of terror. And even in his waking moments new pains and new symptoms every hour fill him with alarm. All command over his thoughts is gone. Every object is clad in impenetrable gloom. And in this state of physical debility and mental irresolution, temptations of Satan, either fancied or real, if he be a professor of religion, deprive him of spiritual enjoyment. He retires to his closet, but his thoughts wander, and he finds no relief. He meets to pray with his Christian brethren ; but peace is banished from his soul. He is told that all this results from the peculiar nature of his disease : this he probably knows ; but it affords no relief, for the cause exists, and the effect must follow. Still he is pursued with the tormenting fear, that he has no religion ; and, indeed, to one unacquainted with the effects of such diseases, he will often give but doubtful evidence of vital godliness.

And as it regards his prospects of a cure, if disease has not already taken a fatal hold on the head, or liver, or lungs, nothing short of suspension from study, and a year or two or more of strict attention to diet and employment will be likely to patch up into form the tattered ruins of his broken constitution. And after struggling a time with the obstinacy of a complication of nervous, and other maladies, he will be ready to believe, that Prometheus with his vulture, Sisyphus with his ponderous stone, Ixion with his ever-rolling wheel, and Procrustes with his bed of iron, have a more real existence than in the fictions of Grecian mythology. And whatever his former sentiments may have been, he will now need no farther arguments to convince him of the importance of connecting manual labor with study. He is now compelled to admit, though he does it with the greatest reluctance, that he is a miserable dyspeptic.

4. But, notwithstanding the difficulties already noticed, and many others which are not here mentioned, there is not a little encouragement to hope that some conveniences for regular and healthful exercise will soon be found connected with all our colleges and seminaries. This is believed from the fact that the experiment, as far as it has been made, has been with complete success, in preserving the muscular vigor of students, and fitting them for successful application to laborious study. To this we have the united testimony of all who are best qualified to judge, in every quarter of the country. .

Another encouragement is, the testimony which comes from all quarters to the moral effect of this system on the pupils. 'Industry is the great moralizer of men,' said Fellenburgh. 'Labor of all kinds favors and facilitates the practice of virtue,' said Dr. Rush. 'Make men work, and you will make them honest,' said Howard. Now it is well known, that if we inquire into the times and occasions when the morals of so many of our youth find their ruin in colleges, they would

be found to be those hours of the day when not required to be in their rooms, they are allowed unrestrained intercourse, with no provision for a more wholesome employment of their time. Now, if health can be preserved, money saved, and the amount of study even increased, as it is believed it can be by this system—and good morals promoted, at the same time, as undoubtedly they can be by providing manual labor for the leisure hours—who would not put forth a helping hand to so noble a work? How many tears of fathers and mothers might be spared, by a system which promises so much in saving their sons from profligacy and ruin.\*

Another encouragement is, that regular labor daily, if it be not too violent, and occupy sufficient time, overcomes the propensity to indolence so common in students. A man in perfect health is instinctively inclined to muscular effort from the pleasure it affords him. We see this in the young of animals, as well as in children. Indolence, then, is often a bodily disease, which might be cured by healthful diet and exercise. It has been remarked, with truth, that 'the present system of education unfits men for the practical business of life.' 'Business men,' continues the writer alluded to, 'see in a majority of those who graduate from our colleges a listless inactivity, a reluctance to locomotion, an aversion to all vigorous, protracted effort, a timid shrinking from high attempt; and if they were to sketch a full-length portrait of one of them, he would probably be represented with his feet elevated upon the mantle-piece as high as his head, body bent much like a half moon, or a horse shoe, lolling, stretching, yawning, smoking, snoring; or, if he were represented in motion, it would be with a lounging air, arms dangling, and a loose jointed gait—†

"Which, like a wounded snake, drags its slow length along."

Now, it is not enough that the student exercise just sufficiently to prevent the wasting effects of positive disease. He needs muscular vigor, so that he can grapple with difficulties, whether requiring strength of body or of mind—so that he can face the suns of India, or the cold of Greenland, without harm. The clear head, and quiet nights, which are the usual results of a few hours labor daily, in addition to other advantages, are a sufficient recommendation to the system under consideration. The variety of exercise which it affords, and the idea of being engaged in productive labor, are also favorable considerations.

It is obvious that the labor should be performed, as much as possible, in the open air; that it should be sufficiently protracted, and not too violent. The modern style of close houses is extremely injurious to health; and it is not unworthy of inquiry, whether it would not be well for professors occasionally to give lectures in the open air. Let the example of the Peripatetics, and of the sages in the groves of the academy, be imitated. Let the professor gather his pupils around him; and in the grove, or in the field, surrounded with the splendors of nature, his own heart might be moved by beholding around him the wonders and the beauties of creation. His own bosom might often glow with holy love, and then what an occasion for mingling his instructions with sentiments of devotion! What an occasion for inspiring his pupils with the love of virtue and the love of God!

\* See Weld's Report.

† Ibid.

Again; we derive encouragement from the fact, that we may appeal to a portion of the students of our country, as members of the household of faith. They are the Lord's in body as well as in soul. We are not at liberty to injure the body, but are bound by the most solemn obligations to use it as a 'temple of the Holy Ghost.' True, sickness and death are the common lot of men, do what we will to prevent them. But there are means of preserving health, and there are ways of destroying it. It is for the faithful use of the means of preserving it that we plead; and then we may leave the event with God. It is feared that few are aware how much of the coldness in religion among students is to be attributed to that bodily languor, which might often be entirely removed by three or four hours or more daily of wholesome labor. If this were the constant practice of all, what sweet, delightful serenity of mind might be enjoyed by multitudes whose minds are now strangers to the calm sunshine of peace! How unspeakably precious is such a peace to the Christian's soul! Who then, without guilt, can neglect the means of preserving this treasure, so dear to the soul, and so important to the success of the minister of Christ. Surely to neglect it, is to neglect an essential part of personal religion. If we wish for additional motives, we might go to parents, who have been called to weep over the early grave of a beloved son, once full of hope and promise; and ask them why they can find no balm for their bleeding hearts. We might go to the student himself, who was once in the bloom of health, and who once fondly hoped to preach Jesus Christ and Him crucified, it may be among the Gentiles, but who now seems on the brink of the grave, and ask him how he now regards this subject?

May we not, then, be encouraged in presenting motives drawn from religion? If the youth of heathen antiquity patiently submitted to his daily task in physical, as well as intellectual culture, in the joyful hope of thus preparing to serve his country in the forum and in the field, shall not the Christian student blush, if he shrinks from that discipline which is to prepare him for usefulness as a minister of Christ? Let us, then, carefully consider these things, and make up our minds in the light of eternity and the light of truth.

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From Silliman's Journal.

#### THE PRAIRIES OF ALABAMA.

*By W. W. McGuire.*

FROM the period of the first settlement of this state to the present time, the prairies have been objects of great curiosity, and have attracted much attention; still, although the field for scientific investigation is so rich and interesting, no one has, to my knowledge, attempted a minute examination of it. The striking peculiarities of the soil, of geological conformation, and organic productions, especially in shells and other marine substances, which are found scattered indiscriminately over the prairies, are well adapted to attract attention, and to excite investigation respecting the period and the causes of the



formation of the prairies and their fossils. Many who have never conceived of the possibility of any great change of the surface of the earth, except that produced by the deluge recorded in the Pentateuch, attribute to that event the present position of these shells. Others, taking a still narrower view, believed them to have been removed by the agency of men from their native beds to the place where they are now to be found.

My own observations, although limited, have satisfied me that the prairies once constituted the boundary of the Atlantic Ocean. In support of this opinion there are still existing many satisfactory proofs, although ages must have elapsed since those changes took place. Strong evidence also exists that this great change has been effected by the elevating power of earthquakes, volcanoes, and subterranean heat. The face of the country, from the mountains to the prairies, is rough and uneven, presenting an outline differing from all other hilly or broken countries which I have ever seen. It abounds in iron pyrites and pebbles. Beds of good iron ore, of anthracite and bituminous coal, and of lime stone and sand stone, are found in several places.

The country lying between the prairies and the sea coast is generally, if not altogether, of the same character as that on the coast from the Potomac to St. Mary's—viz. level sandy plains, some fertile, some sterile, either dry or swampy, and covered with pine, oak, cypress, cane, &c; but it generally, perhaps universally, shows the distinctive peculiarities of the above-named coast. The changes in all places are sudden and abrupt, changing from the peculiar soil and character of the prairies to that of the coast which is sterile, in some places almost pure silicia, or of alluvial formation, along the rivers, swamps, and marshes, differing with fertility, according to the portions in which silicia and vegetable matter are mixed in their composition. This tract of country is from one hundred to one hundred and thirty miles wide, perhaps more.

In speaking of the prairies, the rock formation claims particular attention. It is uniformly found below the prairie soil, at various depths, ranging from ten to fifteen feet, and sometimes projecting over the ground. This rock is generally known by the name of rotten lime stone; when removed for several feet on the top, and exposed to the action of the atmosphere for some time, it assumes a beautiful white color. In its soft state it is easily quarried, and blocks of almost any dimensions can be procured. It has been dressed by planes, and other instruments, and used in building chimneys; some of which have stood twelve or fifteen years without injury or decay. A summer's seasoning is requisite to fit it for building.

This rock has been penetrated by boring to depths varying from one hundred to five hundred and fifty feet. After the first six or seven feet, it is of a bluish or gray color, but still soft, except in a few instances, where flint strata of a foot thick or more have been met with. On penetrating the rock a full supply of good water is always obtained, which uniformly flows over the top. I have heard of no constant running stream of water over this rock, except one in Pickens county, near the lower line. The superincumbent earth is for a few feet composed principally of stiff clay of a whitish color, then comes

the mould, or soil, which is very black. In wet weather it is extremely miry and stiff; and in dry, very hard and compact.

Shells, such as the oyster, muscle, periwinkle, and some other kinds, are found in great quantities throughout almost all the prairies of Alabama and Mississippi, the first named being the most numerous, mixed in every proportion with the others. The oyster shells are perfectly similar to those now obtained from the oyster banks on the shores of the Atlantic. The largest beds of shells in the open prairies seem to occupy rather elevated, but not the highest places. They have probably been removed from the more elevated situations by torrents of rain. It may be that the lowest places never contained any shells; or, if they did, as vegetable matter accumulates in greater quantities in low situations, they may have thus been covered. In some instances, I believe, they have been found in such places seven feet below the surface. They are not found in very large quantities in the timbered prairies; and, indeed, so far as I have observed, wherever the shells are numerous, vegetation is not so luxuriant as where there is a proper admixture of the decomposed or composing shells and vegetable matter.

These shells, and other decomposing materials, appear to have given a peculiar character to the prairie soil, which causes it to adhere so strongly to the legs of horses, and to the wheels of carriages, as to remain several days in travelling, unless washed or beaten off. Yet, when well broken up at the proper season, and regularly ploughed, it remains quite mellow, producing corn and cotton equal to the best alluvial bottoms, with, so far as it has been tried, increased fertility; although, from the compact nature of the rock beneath, and the tenacity with which it retains moisture, crops are injured sometimes by rains, but seldom by drought.

There being no opening or fissures, except above the rock, by which to convey the water directly to the channels of creeks and rivers, there are consequently no reservoirs to contain supplies for fountains and springs. In the winter and spring seasons the streams overflow, and the land is literally submerged. In the summer and autumn neither springs nor wells are to be found, except below the rock; yet, notwithstanding this scarcity of water, there is seldom a lack of moisture for the purpose of vegetation. And at times, when the drought is such as to produce fissures two or three inches wide, and as many feet deep, the earth will be found quite moist at the depth of two or three inches.

As an evidence of the general moisture of the prairie soil below the surface, it may be remarked that crawfishes are so very numerous in some situations as to prove very destructive to young corn, cotton, and other tender plants. After night fall they issue from their holes or dens, and commence their devastations. Their holes are of considerable depth, supposed to reach to the rock formation, a distance of from ten to fifteen feet; and on the surface of the ground regular and well-built mud walls, five or six inches high, are erected. The crawfish is of the crustaceous class, perhaps differing but slightly, except in size, from the sea lobster. Their nocturnal peregrinations show that they differ at least in their habits from the common crawfish found in our brooks.

Much of the soil is sterile, presenting low hills, on which there is no timber; in other places, a small and stunted growth, such as black jack and post oak. In some places there are considerable hills, having a thin stratum of excellent vegetable mould, covered with timber, indicating good soil; but, from the close texture of the substratum, it is liable to be washed away, which has been the case in Washington and Clarke counties. In those counties, I am informed, the rock projects more than in any other part of the prairies, and there are cliffs fifteen or twenty feet high.

There are open prairies of every size, from one hundred to one thousand or twelve hundred acres, mixed and interspersed in every form and mode with timbered land of all kinds, some producing only black jack and post oak not exceeding fifteen or twenty feet in height; others again covered with most majestic oak, poplar, elm, hickory, walnut, pacaun, hackberry, grape vine, and cane, equal in size and beauty, I understand, to similar kinds in the Mississippi alluvions.

The extent in this country may not be unimportant. I am informed that traces of prairie soil may be seen in Georgia, perhaps as far east as Milledgeville. It is indeed said to exist in North Carolina; but of this I have not evidence such as to warrant the assertion. That it stretches nearly five hundred miles eastward from the vicinity of the Mississippi, on the west, almost to Milledgeville, there is no doubt; and if it extends, as is said to be the fact, to North Carolina, it reaches four hundred or five hundred miles farther, being perhaps nine hundred or one thousand miles long, and from forty to sixty in breadth.

That the prairies were once the boundary of the Atlantic is evident. 1. From the fact, that on both sides they exhibit the indented and irregular appearance of a coast, uniformly stretching up the large water courses; and in general the sandy low country stretches in a corresponding degree up the rivers into the prairies, but except it is more or less alluvial, is unlike the prairies. 2. They are nearly or quite parallel to the present shore. 3. The great quantity of sea shells found scattered on so large a tract of country, very little of which is within one hundred miles of the sea coast, support the opinion now advanced. The idea of their having been carried thither by the action of winds or tides is precluded by the fact, that, in that case, they must have been raised three or four hundred feet; and, I presume, in no place less than one hundred above the level of the Gulf of Mexico.

That the change was the effect of earthquakes is evident from the appearance of the Mississippi. The 'father of rivers' bears strong marks, that, long before the earthquake of 1811-12, its course had been altered by some more powerful convulsion of nature; for its mighty current runs strongly against the seven bluffs below its junction with the Ohio (except at St. Francisville,) seeming still to contend for its ancient channel. The prairies themselves afford strong proof of this position; for in many places they present the appearance of having been lifted up; and they are in fact considerably higher than the surrounding country. Much of the country, of which I am speaking, beside the prairies, has that peculiar undulating appearance which corresponds with the expansive heavings of earthquakes.



To this theory an objection, at least, may be raised. Why is it that aquatic remains are not found between the prairies and the ocean? It may be replied, that the marine exuviae in the low country have long since been decomposed, while the shells in the prairies have remained in some instances entire, for want of suitable agents to act upon them. Indeed the prairies themselves illustrate this observation; for in places where vegetable matter in considerable quantities has been brought to act, the shells are rapidly decomposing, or have nearly passed through this process, and the vegetables have in consequence obtained a luxuriant growth. While, on the other hand, in situations where shells are found in nearly their original state, it is readily perceived that the mass of actually decomposing materials (except a partial influence of air and water,) is in small proportion to the whole accumulation.

The prairies present a more lovely and fascinating prospect in the spring and summer than the liveliest imagination can picture. They are then clothed in the richest livery of those seasons:—

‘Plains immense, and interminable meads,  
Lie stretch’d before; where the wandering eye,  
Unfix’d, is in verdant ocean lost.  
Another Flora there, of bolder hues,  
And richer sweets, beyond our garden’s pride,  
Plays o’er the fields—and showers, with sudden hand,  
Exuberant spring.’

Herds of cattle and flocks of sheep are seen in the distance, cropping the fresh grass, or wandering at pleasure over the flowery region. Yet, the absence of large trees is amply repaid by the rich garniture of grass, flowers, and shrubbery. The odour of the wild rose, hawthorn, &c, load the summer’s breeze with the most delicious perfumes. During the hottest and most sultry weather, when in other places every thing is drooping and withering from excessive heat, a cool breeze is ‘ever on the wing.’ This is owing to the elevation of the prairies, and the absence of timber.

During my last visit to the prairies, I found a substance existing in considerable quantities resembling the coral, of some of the zoophytic families. It is nearly as hard as flint rock. I collected several specimens, but have lost them. Some months back I saw in the possession of a gentleman several very interesting prairie specimens. They were said to be *shark’s teeth*, from an inch to an inch and a half in length, slender and very sharp. Among them are also a species of the vertebræ of fishes. They were procured in a section of the prairies which I have never visited; which, abounding in specimens of the kind just mentioned, is the most interesting portion of this singular country.

It is a well-established fact, that the earth and sea have undergone frequent and violent revolutions; and that the change that left the prairies dry is the most recent is evident from the perfect state in which shells, &c, are now found, and from the fact that vegetation in many places has made but slow progress. The nature of the soil indicates some ingredient adverse to many kinds of plants. But it is evidently fast changing; and it is not unlikely that, in the course of time, it will entirely lose its distinctive character, and become per-

fectly amalgamated with vegetable matter. The process of decomposition and reproduction is rapidly going on in most places; and at every successive crop of plants more matter is added for the final accomplishment of the great change. It would be an interesting subject of inquiry whether the woodlands are not gradually encroaching upon the naked places; and if so, it would show at once that the prairies are, by natural operations, slowly losing their peculiarities.

*Postscript.*—A gentleman of Clarke county, Alabama, states, that on his plantation are parts of the back bone of some animal, from eight to ten inches long, and proportionally large in circumference—some still held together by the cartilaginous ligatures. Many of the early settlers used them instead of *andirons*. There is no canal for the spinal marrow. An early settler informed him, that he had seen an entire skeleton on the surface of the earth; it was of enormous dimensions, longer, as is reported, than the largest whale.

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#### REVIEW OF WATSON'S EXPOSITION.

From the Wesleyan Methodist Magazine.

*An Exposition of the Gospels of St. Matthew and St. Mark, and of some other detached parts of Holy Scripture. By the Rev. Richard Watson.*

THE appearance of this volume cannot but create a deep and melancholy interest. For many years, its gifted author had meditated a commentary on the Scriptures of the New Testament, and had diligently employed himself in the collection of materials for that purpose. By an extensive course of appropriate reading, by frequent and profound investigation, and by unreserved communication with his select friends on the proper meaning of such texts as seemed to be veiled in obscurity, or capable of different interpretations, he was constantly maturing his plan and providing facilities for its final execution. At length he had begun to arrange his preparations for the press, when it pleased God, who 'giveth not account of any of His matters,' to remove him, in the strength and vigor of his days, and the full ripeness of his judgment, from the scene of all his earthly services. The valuable relics of his Biblical studies are here published; and they contain his annotations on the Gospels of St. Matthew and St. Mark, on a considerable portion of that of St. Luke, and the former part of St. Paul's Epistle to the Romans.

Expositors of the Holy Scriptures may, not improperly, be divided into three general classes, corresponding to the several provinces which they have undertaken to cultivate. The first class embraces such as addict themselves entirely, or chiefly, to critical interpretation. Their aim is, to ascertain the genuine state of the sacred text by a careful inspection of manuscripts, versions, editions, and the citations which are scattered through the pages of the Greek and Latin fathers, and to illustrate the signification of its words and phrases by various, and often recondite learning. The second class comprehends those who devote their labors to useful remark and inference; who, waiving a

minute inquiry into the strict and primary import of the inspired records, and commonly taking them as exhibited in ordinary translations, are mainly solicitous to draw from them lessons of spiritual and practical wisdom. The third class consists of those who strive to discover the real mind of the Spirit; to furnish large and connected views of the whole system of Divine truth; and to suggest those important uses, which, if not formally and copiously deduced, are rendered too obvious to escape attention and regard. In this last class, the lamented expositor, whose unfinished work now lies before us, occupies a post of distinguished eminence. It shall be our endeavor to trace the more conspicuous properties which mark these annotations, and which cannot fail to enhance their value in the estimation of every competent reader.

Of the care and sagacity with which the author has explored the true and literal import of the inspired penmen's language, every part of his volume affords ample proof. He does not indeed crowd his columns with a profusion of literary citations and references, not always applicable to the point at issue; nor does he fatigue his readers with the tedious formalities of critical discussion; but he gives the result of many lengthened disquisitions in the most concise and inviting form. In a single sentence, or by a single quotation, he often places the proper sense of a term, a clause, a period, or a paragraph, in a light equally clear, just, and impressive. On several occasions, his own elevated genius, familiar with exact and forcible imagery, assists him to explain a poetical figure or allusion in a manner which a mind of less ability could never have achieved. Posthumous as his comments are, we rarely detect inaccuracy in his verbal expositions. A slight instance of this, which occurs in his remarks on Matt. v, 13, must be attributed in a great measure to inadvertency. "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it," that is, the earth, "be salted?" or purified.' This gloss is accompanied with weighty and monitory observations, to which the heart of every serious Christian will promptly respond; but in itself it is certainly inconsistent with the grammatical construction of the words, with the connection of the whole passage, and with the parallel texts in the Gospels of St. Mark and St. Luke. If a minute examiner should discover a few other blemishes of a similar kind, they are but trivial and unimportant; nor do they, in any degree, affect or tarnish the general excellence of the work.

In the sketches and notices, which the author occasionally introduces, of Jewish history, sects, customs, and other things of a like description, the knowledge of which is indispensably necessary to a right understanding of many passages, especially in the Gospels, he greatly excels. With this department of sacred interpretation, as his incomparable 'Theological Dictionary' testifies, he was intimately conversant. Persons who sometimes consult other publications on these subjects, and find themselves perplexed with an incongruous, indigested mass of extracts and authorities, will here perceive how easily their perplexities may be disentangled, and how profitably all information of this nature may be employed to shed light on the pages of inspiration. It may not be amiss, in this place, to express our cordial agreement with the author in a sentiment which he repeatedly



advances concerning the Jewish rabbinical writers, whose sayings have been collected with so much assiduity, and so confidently alleged as safe guides to Scripture exposition, by Lightfoot and others. His persuasion is, that these writers did not give occasion, as is currently supposed, to many of the exquisite parables of our Lord; but that, living in a later age, they furtively drew their own similes and apologues from his parables; secretly culled these flowers of paradise, the bloom and beauty of which fade and perish in their hands. Far be it from us to deny the advantage which a vigilant Biblical student may derive even from rabbinical lore. We think, however, that its utility has often been extravagantly overrated, and that it is strangely misapplied, when its incoherent fancies are imagined to supply the germ of His heavenly instructions, who 'spake as never man spake.'

To another particular, on which an expositor of the New Testament cannot bestow too much attention, the author has laudably and successfully applied his talents. We refer to the scope and intention of the prophecies and predictive types, which the evangelists and apostles quote from the Old Testament Scriptures, and which so admirably disclose the harmony of the dispensations which God has granted to mankind, their gradual developement, and the consummation of them all in the evangelical administration of our Lord Jesus Christ. On this topic, among many other judicious illustrations, our author ably advocates two principles, which appear to us to be of peculiar moment, and of very extensive use.

One of these is, that no passages from the law and the prophets, which the writers of the New Testament adduce as fulfilled, are cited in the way of mere accommodation or allusion, but of proper accomplishment. Examples of the skill with which this point is investigated may be found, on opening the Exposition, in the notes on Matthew ii, 15, 18, 23. The first of these is as follows:—

'Verse 15. "Out of Egypt have I called my son."—This is cited from Hosea xi, 1; and has often been adduced by those who consider the quotations from the Old Testament in the evangelists as mere accommodated allusions, founded upon some vague and undesigned resemblances, as a pregnant proof of their theory. But it is here to be recollected, that the evangelist introduces the quotation with the formula, "that it might be fulfilled." Now this formula is just as appropriate when a type is referred to, as a prophecy; for when the type is not one of human fancy, but of Divine appointment, in each case there is an accomplishment or completion; because a type is predictive, and differs only from a prophecy in form. The passage, as it stands in Hosea, is, "When Israel was a child, then I loved him, and called my son out of Egypt;" and, as those words were spoken of the people Israel, the question is, whether, in any respects, the people Israel bore a typical character? This must be granted, because nothing is more certain, both from the style of the Hebrew prophets, and from the writings of St. Paul, than that Israel "after the flesh" is often made the type of "the Israel of God," or of the Christian Church; and the deliverance of the former from Egypt, the type of our redemption by Christ. It will be pertinent next to inquire, whether by the Prophet Hosea, the term Israel is not sometimes used in a sense not literal, and under which, therefore, some religious mystery

is contained. Of this we have an instance in chap. xii, 3-6: "By his strength he had power with God; yea, he had power over the angel, and prevailed; he wept, and made supplication unto Him. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually." Here, indeed, there is not a typical use of the real Jacob or Israel; but the people Israel are personated and identified with their progenitor, and under that character, as Israel, "a prince which had power with God," they are exhorted, as though they had been Jacob or Israel himself, "to turn to God" and to "wait on him continually," in order to prevail. This is sufficient to prove, that this prophet does not always confine himself to one simple view in the use of the term Israel. But it will throw still greater light upon the subject, if we consider that the people Israel are sometimes spoken of as one person, and called God's "son," and his "first-born," which indicates that Israel was intended to be, in some particulars, the type of some individual; and who could this be but "the Son" and "the first-born" of God, the Messiah? To which we may add this strong confirmation, that the Messiah Himself is by the prophets called Israel, doubtless for this reason, for no other can be assigned, that He was, in some respects or other, typified by the people Israel. Thus, in Isaiah xlix, 3, where Jehovah is introduced speaking to Messiah, He says, "Thou art my servant, O Israel, in whom I will be glorified;" and Isaiah xlii, 1, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," is, in the Septuagint, "Jacob my servant, and Israel mine elect." Here too the Jewish uninspired writers afford a proof that they understood the Messiah to be typified by Israel. Thus Dr. Allix remarks, that the author of *Midrash Pehillim* on Psalm ii, 7, says, "The mysteries of the King Messiah are declared in the law, the prophets, and the hagiographa." In the law it is written, Exodus iv, 22, "Israel is my son, even my first-born."—Hence Rabbi Nathan in *Schemoth Rabba* on those words speaks thus: "As I made Jacob my first-born, Exodus iv, 22, so have I made Messiah my first-born, as it is said, Psalm lxxxix, 27, I will make Him my first-born, higher than the kings of the earth." Thus then, as we find Messiah called Jacob and Israel, and no other reason can be assigned for this but that something in the case and history of the people of Israel was realized in Him, in the sense of correspondence with an instituted type, the words of Hosea were intended to indicate, at least in one respect, in what the type consisted, and those of the evangelist how the type was "fulfilled in Him." Israel was in Egypt subject to a foreign power, and in a lowly state; but was brought out from thence, and, after various trials and wanderings in the desert, was raised to dominion and glory among the nations. So our Lord was for a time in Egypt, in subjection to a foreign dominion, and in a lowly condition; but was called from thence, that, after his season of trial and humiliation, he might be exalted to glory and universal dominion. It is in these particulars that the type was fulfilled. Israel the typical son, and Jesus the true Son, were each called out of Egypt, by special interposition of God, to accomplish His great purposes, and to be raised to honour, and invested with dominion. We may therefore conclude, that the Holy Spirit first dictated the passage quoted to Hosea, and then directed St. Matthew to refer the call of Christ out

of Egypt to the same passage, as an accomplishment of it, in order to explain in what the typical character of Israel in reference to Christ consisted, and to convince the Jews by this type, that the humiliation and glory of the Messiah were as much connected, in the intention of God, as the humiliation of the ancient Israel, and the glory to which that people were afterward conducted. Thus the words of the prophet, which had always a mystical reference to Christ, were in the strict sense fulfilled.

A second principle which the author adopts in expounding prophetic quotations, is, that the writers of the New Testament do not always cite every part of the passage on which their reasonings and conclusions are founded; but that supposing a previous knowledge of the whole, they often refer to the clauses which are understood, but not expressed; and that, fully to apprehend their meaning, it is necessary to turn to the entire section of prophecy from which their citations are made. A beautiful example of this mode of investigation occurs in the author's '*Theological Institutes*,' part second, chap. xxv, vol. iii, pp. 45, &c. The following is extracted from his notes on Matt. xxi, 4, 5:—

'This prophecy is quoted both by St. Matthew and St. John in brief, to direct attention to the whole section in which it stands, and which will be found richly charged with the most important views of the character of the Messiah, and the great results of His reign. There He is represented amidst all His lowliness, as "a king," "righteous," "having salvation," and so answering to Melchizedec, as "king of righteousness," and "king of peace," Heb. vii, 2. And as the prophecy proceeds, it gives an important and most interesting reason why our Lord rode into His metropolis upon an ass; it was to declare that His kingdom was to be one of peace, not of war: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem;" both which the Jews were forbidden by the law to use, in order to take away the temptation to offensive wars, as above stated. "And the battle bow shall be cut off, and He shall speak peace unto the heathen, and His dominion shall be from sea even to sea, and from the river to the ends of the earth;" and yet these extensive conquests were to be made without "chariots" of war, without battle "horses," or the "battle bow." So that the spiritual nature of Christ's reign could not be more strongly expressed; and that the prophecy was not so interpreted by the Jews is in proof that their earthly-mindedness and ambition wholly blinded them to the meaning of their own Scriptures. Yet it is curious to observe that some of their more modern commentators come so much nearer to the truth. Rabbi Saadiah Gaon, on Dan. vii, 13, says, "Is it not written in Zechariah, of Messiah, lowly and riding on an ass? Shall He not rather come with humility, than with equipage and grandeur?" And David Kimchi, "He shall ride upon an ass, not through any want, because the whole world shall be under His dominion, but through His humility, and to acquaint the Jews that there was no farther need of horses and chariots; for the prophet adds, I will cut off the chariot from Ephraim, and the horse from Jerusalem." Here, again, the light of the Gospel could not be wholly excluded from these rabbins, who, in the controversy which had been excited with the Christians, were compelled, by the force of the prophecies



brought against them, to admit an humbled as well as an exalted Messiah; only they either feigned two Messiahs, or took refuge in the figment of the Messiah being for a long time hidden before He would manifest Himself. These were not, however, the views of the Jewish doctors in the time of our Lord, who looked only for a sudden advent of Messiah in all His glory, to set up his dominion among them. Nor does the prophecy terminate here. "Captives" are to be delivered; another work, would the Jews say, of a conquering Messiah; but they are to be delivered "by the blood of the covenant," not by arms. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water;" and then, as "prisoners of hope," they are exhorted to turn to the "strong hold," the Zion, the city of God, and there to receive "the double," the abundance of all blessings. To show then to the Jews that He was the King Messiah, He made a triumphal entry into Jerusalem; but to show that He was that meek and peaceful King spoken of by Zechariah, He rode upon the "foal of an ass," and thus turned their attention to a prophecy which, if they had closely examined it, would have dissipated all their carnal conceptions, as to an earthly kingdom and a warlike Messiah.'

A diligent regard to the preceding elements of Scripture interpretation, is made subordinate, in our author's annotations, to a higher object,—the full and consistent exposition of doctrinal truth. Accustomed to contemplate that truth in its source, and to connect its different parts together in his capacious mind,—of which his 'Theological Institutes' are an example and a monument,—he does not exalt one portion of inspired verity at the expense of the rest, but habitually indulges in those comprehensive, guarded, and harmonious views of the whole system, which prove how successfully he had studied 'the faith once delivered unto the saints,' and how well he was prepared to defend it against misconstruction or opposition. To us it is an occasion of peculiar regret that he did not proceed farther in his notes on the epistolary writings on the New Testament, where he would have had more ample scope for that didactic theology, of which he has given so many beautiful and instructive specimens.

The spirit of pure and elevated devotion with which the author's own heart was so richly imbued, is plentifully diffused through these notes. Scarcely is it possible that any serious person should read them without feeling his mind raised, and his best affections improved. Though they do not assume the professed form of devotional meditations, or hortatory addresses, they possess the lofty character and energy of both. Their direct tendency is to lead the soul to God, and to refresh all its powers with the influences of truth clearly expounded, and sacredly applied. The pious reader will love to cultivate an acquaintance with these last productions of an eminently pious writer, and may sometimes be ready to adopt the sentiments of Milton's Adam:—

—"While I sit with thee, I seem in heav'n,  
And sweeter thy discourse is to my ear  
Than fruits of palm tree pleasantest to thirst  
And hunger both;—  
——— they satiate, and soon fill,  
Though pleasant; but thy words, with grace Divine  
Imbued, bring to their sweetness no satiety."

We have occasionally heard a wish expressed, that some well-qualified friend of Mr. Watson had taken up his unfinished work, and completed it, as far as possible, according to the original design. From this we cannot but declare our entire dissent. It is our decided opinion that a person who might be fully competent to finish this Exposition in a manner answering to its commencement, would have a more hopeful prospect of success, if he prepared one of his own; and that a person unequal to the task would only injure the beautiful sketch which he attempted to enlarge and improve. The work is complete as far as it extends; and it remains an affecting monument of its author's industry, piety, and Christian purposes. In its present form, we, not less conscientiously than affectionately, recommend it to the attentive perusal of all our readers.

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From the Wesleyan Methodist Magazine.

#### PROCEEDINGS AND TENDENCIES OF THE EVANGELICAL CLERGY.

THE reflections, both upon the founder and system of the Methodist connection, from one particular quarter, have lately been so repeated and so various, that it is impossible for the minds of its friends to advert to them without some degree of pain, although unmixed with apprehension of any result which shall be ultimately detrimental to the general interests either of our own community or the spiritual Church of God.

It has always been the wish of the Methodist body, as a whole, to cultivate friendly feelings toward the established Church of this country, both as regards its functionaries and its institutions. It is not denied, that in the great Wesleyan community there are diversities of opinions on the abstract question of religious establishments; while the body itself may be viewed as persuaded of the propriety of administrative reforms, if not organic changes, in our own establishment. But while there have always been among us extreme shades of opinion on both sides of the question,—high Churchmen in theory, as well as others perhaps as highly imbued with the leading maxims of the dissenters,—yet still the members of our societies in general have strongly retained the impress of a truly Wesleyan principle, in making a present manifest utility the guiding star of their course, and in meddling little, if at all, with speculative theories, whether relating to the supposed claims or evils of the established Church. They have contented themselves, as well they might, with the practical business of saving souls by the preaching of the doctrines of the Gospel, and the introduction of a religious organization among the converts of their ministry, based on the plainest Scriptural directions and precedents. So far, indeed, as the Church is concerned, they have been wont to rejoice in the extension of Scriptural religion within her pale; nor have they been sorry that this has taken place in so great a degree by their own direct instrumentality; for it is an unquestionable fact, that hundreds of families into which the power of vital godliness has been introduced by their ministrations and labours have ultimately settled in the more spacious and magnificent enclosures of the established Church; and that many of the most able and promising of the children of our people have been draughted into the ranks of her most efficient ministers: but sadly forgetful they often are of 'the rock whence they were hewn, and the hole of the pit whence they were digged.'

Of late years, however, the general feeling of the great body of Wesleyan Methodists toward the establishment, and especially to that portion of its ministers usually denominated evangelical, has certainly undergone a considerable change; its former warm and kindly feelings toward them have suffered material abatement, although by no means generally converted into positive hostility. The Methodists, indeed, are always willing to subscribe to a treaty similar to that which is said to have been agreed upon in the house of lords between two noble peers,—the marquis of Londonderry and the lord chancellor,—which is couched in these brief but significant terms: 'Let be for let be.' Nay, farther than this, they are sincerely

desirous to cultivate with the truly pious portion of the established Church, the most friendly relations; all that is comprised in maintaining 'the unity of the Spirit, in the bond of peace.' But, although such a state of things is conceived very desirable, on all grounds and in all aspects whatsoever, yet there is little prospect of its speedy occurrence, nor is there any apparent tendency toward it. It will, I fear, be far enough from a difficult task to show the correctness of this view of the subject. To do so in a friendly and impartial spirit, and to investigate the causes of this state of things, with their farther probable results, is the object of the present communication.

A celebrated individual, whom his writings demonstrate to have been a profound observer of mankind, well observes that the state of an author's heart toward different parties under consideration is revealed 'in the choice of epithets applied to the respective parties; in the expression of contemptuous or respectful feeling; in the solicitude apparent to please the one, combined with his carelessness of offending the other.' Now, Mr. Editor, a general principle is contained here, which, in its unquestionable truth and accuracy, has derived ample confirmation from recent circumstances. It so happens that at this time it suits the purposes of certain anonymous parties to keep up a sort of bush fighting discharge of small arms against Mr. Wesley and his followers in the columns of the *Christian Observer*.—In the January number of that publication Mr. Wesley stood charged with 'levity' in denominating the doctrine of imputed righteousness imputed nonsense. In reply to this, it was clearly shown that he quotes these words as an apophthegm of Robert Barclay, for the purpose of expressing his decided disapprobation; at the same time that he strenuously asserts the doctrine which calls forth the Quaker's sneer! What then? Why, instead of a frank confession of error, we have a sort of hypothetical half apology, connected with an expressed persuasion that Mr. Wesley must have said something of the sort; because his accuser had assured the editor that he had learned it from a friend who professed to have heard Mr. Wesley express himself to that effect in conversation half a century ago! So that distinguished individual is to be brought in guilty at all events. The name and character of the person who is said to have heard Mr. Wesley utter this sentiment are withheld; no reference is made to the circumstances under which it is presumed to have been uttered; and thus a mere hearsay report is set up in direct opposition to Mr. Wesley's deliberate and recorded judgment. In like manner, Mr. Wesley's followers stood charged some months ago, in the same periodical, with fanaticism of a sort which tended even to Irvingite delusion; and specific proofs were alleged to exist in recent occurrences in the Penzance circuit. Vindications from these charges were furnished, which appeared both in your pages and those of the *Christian Observer*; and against their satisfactory nature no exception has as yet been taken; nevertheless, a more recent article in this periodical, the object of which is to represent Mr. Wesley's doctrine as having, beyond all controversy, a character fundamentally unscriptural, and a dangerous tendency, is prefaced by an observation which takes it for a settled point, that the 'scenes' referred to 'in one of the Wesleyan Methodist circuits, indicated a want of sobriety.' Now, if this be the administration of justice toward Mr. Wesley and his followers, it cannot be said to have any great admixture of mercy: but then it must be borne in mind, that it takes place with regard to the author and adherents of 'an extensive and ever-to-be-deplored schism.' But a widely different measure is dealt out by leading evangelicals to those who, whatever they may be in other respects, are formally their brethren and associates in the Christian ministry. For instance: a character among them no less deservedly distinguished than the Rev. John Scott, of Hull, is ready enough to state that although such persons may not be 'devoted men of God, as every minister ought to be, yet they are still educated men, respectable men, amiable men, and benevolent men, and, with their families, the centres of civilization in the districts where they reside.' It is evident, however, that, not being 'devoted men of God,' they are far enough from being burning and shining lights, holding forth the word of life, and by their preaching and living showing it accordingly. Centres of civilization are they in barbarous districts! Perhaps Mr. Scott is not aware how easily this will be interpreted, as perhaps it was meant by the *Edinburgh Reviewers*, from whom he adopts it, of balls, assemblies, and races, those well-known expedients for relieving the ennui of a country life, and refining rustic barbarity.

These are clergymen: but had they been Christian ministers without the pale of the established Church, the reverend preacher of the coronation sermon, at St. Mary's, Beverley, in addition to his brief intimation that these are not all the requisites of a Christian minister, might perhaps have thought it needful to employ a deeply-serious paragraph by way of an important caveat, upon the statement



of these manifold excellencies. He might have observed, that in very faithfulness he was constrained to remark, that all these good qualities might make the possessors of them,—Christian ministers by profession, though by no means ‘devoted men of God,’—instruments of greater spiritual danger, than without such qualities they could possibly have been; as investing them with an influence which could scarcely fail to terminate in the fatal misleading and eternal ruin of many souls. But no such remarks appear to have suggested themselves to the preacher’s mind, as appropriate on this occasion.

It affords no satisfaction to feel or express the conviction, that the ruling spirit of many of those who are called evangelical ministers, toward the sections of the Christian Church without their own pale, especially toward the Wesleyan Methodists, is increasingly distant and haughty. A few expressions of cold civility, sentiments of regard particularly for their foreign missions, may now and then be warily afforded, just as much as decency seems so require, and hardly that; but there is reason to believe that the *esoteric doctrine* even of evangelical circles becomes from year to year more exclusionist, as regards any association or friendly sympathy with other denominations; and that the *irregularity* of their pious predecessors, the Venns, Milners, Berridges, &c, is much more deplored than the example of their vigorous and aggressive piety is commended and imitated. Is it an exaggeration to state, that it is now considered a serious *faux pas*, nay, almost a heinous crime for members of the established Church, whether ministers or others, to attend, however occasionally, upon other religious services than her own? The supposition also, it is presumed, is by no means groundless, that the doctrine of the apostolic succession, transmitted through the channel of Rome to the prelates and ministers of the Anglican Church, and giving a peculiar if not an exclusive validity to their orders and ministrations in general, is very extensively received, though by no means openly avowed, throughout professedly evangelical circles. On this principle alone, is it to be satisfactorily accounted for, that some distinguished luminaries of that party have not very long since united themselves with the Society for promoting Christian Knowledge; although it is indubitable that the character of this society’s productions is becoming more and more anti-evangelical and pernicious.

Thus it appears that the aspect of the leading evangelicals is increasingly stern and severe toward those who, while they are separatists, yet agree with them in all their leading views of the Gospel; but bland and smiling in a high degree toward those who will never be conciliated by any thing short of a sacrifice of all the great vitalities of that saving truth of which the predecessors of the present race of evangelical ministers were such glorious and successful champions. In reflecting, Mr. Editor, upon what a cursory observer might deem so strange a posture of things, I have been led to advert to the history of the established Church, at two of its most important epochs;—the accession of Queen Elizabeth, and the resurrection of the true principles of the reformation about the middle of the last century. A comparison of these periods will present us with tendencies of things, the contemplation of which is remarkably interesting, not only to the curious observer of human nature, but to the deeply-engaged and anxious friend of genuine Christianity. The first race of the reformed bishops and clergy were far enough from being *jure divino* men; it was the necessity resulting from the queen’s imperious will, rather than any preference of judgment or inclination, which secured their acquiescence in many points, which distinguish the Church of England from other reformed communities; but toward the end of that distinguished princess’s reign, a new generation sprung up, trained in a widely different school from that of the Marian persecution, the school of court favor and ample endowment, who made the discovery, that those peculiarities of their Church, which were exhibited in stations of so much dignity and affluence, were not only great excellencies in the eye of a sound-judging reason, but indispensable marks of apostolicity in its constitution; and this useful discovery, being once made, has never been lost sight of to this day. It has not wanted open and resolute defenders; but it has abounded still more in secret and cautious adherents. Although not added in form to the thirty-nine articles, yet as a well-understood traditional *fortieth* one, it meets with an assent and consent more unfeigned perhaps than is given to its written predecessors, and may doubtless be taken as the true standard of high Church orthodoxy.

Let us now look at the period of the great revival of genuine reformation principles in the eighteenth century. The first race of the evangelical clergy cannot be judged to have been great admirers of many things to which, nevertheless, they submitted, and exhorted others to submit for the sake of peace, and a wider door of usefulness than they thought they could otherwise have. In this respect they greatly resembled father Fox, the martyrologist, and the worthies of the early

Elizabethan age. It is admitted also, that like some of their illustrious prototypes, there were those among them who changed their views, not a little, in these respects in later years. And it is evident that those who have succeeded them have, in their several generations, made progressive and rapid advances in their approximation to the above-mentioned test of true Churchmanship. It is very pleasant to human nature that we should find ourselves in circumstances which seem to afford some plausible ground for our saying, in an exclusive sense, 'The temple of the Lord, the temple of the Lord are we.' And this is a lesson which the evangelicals of the present day will find far less difficulty in teaching their successors, than duly to appreciate those blessed truths which, received from their fathers in an administration of soul-converting energy, they profess to feel solicitous to transmit in unimpaired integrity to the latest posterity. But the possession of exclusive rights, and the inviolability of vested interests, principles upon which so much worldly honour and emolument depend, take hold of the mind much more readily than do 'repentance toward God,' whereby we forsake sin, and 'faith in our Lord Jesus Christ;' the faith that purifies the heart, overcomes the world, and works by love. Says a wise and great man, among the foremost in talent and worth of the early evangelical ministers, in an evident consciousness of the existence of those deteriorating tendencies which have since been more strongly developed: (he is addressing his son, then newly entered into the ministry:) 'O may He preserve you from the snares, and smiles, and frowns of the world; from the fascinations and delusions, from the lukewarmness and evangelical formality, and attachment to secular interests, which are sanctioned too much in the Church.' (*Scott's Life*, by Scott, p. 352.) The same excellent individual makes likewise the following pertinent and striking remarks, in noticing some publications and reviews of that period, (1807,) which were very-keen scented in their perceptions of defects in the style, manner, &c, of useful ministers, and profuse enough in their application of the epithets, 'vulgar, Methodistical, and sectarian.' 'In reality,' Mr. Scott observes, 'I do believe publications of this kind tend to render young ministers more afraid of being zealous than of being lukewarm. They teach them to call the fear of man, prudence; and the whole tends to form an inefficient ministry; some part, at least, of evangelical truth coldly, formally, cautiously stated, with little application. And after all, I must prefer the Newtons, Venns, nay, Berridges, &c, the old warm-hearted men, with all their imperfections, to these *sang froid* young men.' (*Ibid.* p. 390.) It is to be feared that in the lapse of nearly a quarter of a century from the period of this statement, the generation of such men has received large increase, sufficiently *sang froid* as regards such revivals of the work of God, and those outpourings of His Spirit, in which the Newtons and Berridges would have greatly rejoiced, and laboured with all their might, but earnest and zealous enough in their inculcations of prudence and reprehension of sectarian evils and practices.

It is well known that the late Rev. Robert Hall gave many proofs of an enlarged and catholic spirit, worthy of his noble and comprehensive mind. Though a sectarian minister in terms, yet he was far less so in disposition than many who affect either to despise or deplore him on that account. In his admirable review of a work entitled 'Zeal without Innovation,' after having passed some very high but well-merited encomiums upon the character and usefulness of the evangelical clergy, he subjoins, nevertheless, the following weighty reflections, which doubtless grew out of incipient tendencies, such as his sagacity could hardly fail even at that time to discern, and which have ripened into that state of things which has led to the present communication. 'The modern restorers of the piety of the Church of England were eminent for their godly simplicity and fidelity. Sincerely attached, as it became them, to the establishment of which they were ministers, their spirit was too enlarged, too ardent, too disinterested, to permit them to become the tools of a party, or to confound the interests of Christianity with those of any external communion. From their being looked upon as innovators, as well as from the paucity of their numbers, they were called to endure a much severer trial than falls to the lot of their successors. They bore the burden and heat of the day, and others have entered into their labours. We feel, with regard to the greater part of those who succeed them, a confidence that they will continue to tread in their steps. But we cannot dissemble our concern at perceiving a set of men rising up among them, ambitious of new modelling the party, who, if they have too much virtue openly to renounce their principles, yet have too little firmness to endure the consequences; timid, temporizing spirits, who would refine into insipidity; and under we know not what pretences of regularity, moderation, and a care not to offend, rob it utterly of that energy of character to which it owes its success. If they learn from this and other writers of a similar description to insult their bre-

thren, fawn upon their enemies, and abuse their defenders, they will soon be frittered to pieces; they will become "like other men," feeble, enervated, and shorn of their strength.' (*Hall's Works*, vol. iv, pp. 122, 123.)

And this result may be brought about, although there should be a great apparent increase of the numbers of the party, and of all the desirable elements of clerical importance and emolument, as attaching to many of the individuals of whom it is nominally constituted. It is possible to have the manifestations of enmity at *Lambeth* considerably mitigated through the needful policy of the times, and even to enjoy the smiles of other episcopal sees; but the great Head of the Church would certainly disapprove of the general extension of such a state of things as is noted in the preceding extract, and would proportionally withdraw the smiles of His love, and the manifestations of His power.

If we glance at affairs in general, it is not improbable that a time of trial for the whole Christian Church, and especially for the establishments of this country, is approaching, if not so rapidly as some expect, yet by sure and certain steps. In that conflict our brethren of the Church will perhaps make the discovery, that they have been taking up too isolated a position; that they have stood too far aloof from other portions of the sacramental hosts of our common Lord; and that they have been placing too much confidence in an arm of flesh, even in those legal enactments and secular pre-eminences, of the propriety of which, and their importance to the cause of true religion, they are so zealously endeavouring to persuade the public mind. It is not designed to enter into the merits of that question; and yet it is proper to intimate, that all earthly confidences whatsoever may easily derogate from a simple affiance in Him who is 'King of kings, and Lord of lords.'

These remarks are conceived in no unfriendly spirit; and the writer thinks he cannot, in conclusion, express his views and wishes better than in the language of a venerable writer he has already had occasion to quote. It constitutes the close of a valuable letter by the Rev. Thomas Scott, to his Baptist friend, Dr. Ryland, of Bristol, which was written about the commencement of the first French revolution, as perhaps we are not now advanced beyond the opening out of the second: 'Let us endeavor to act as peace makers, especially in the Church; and deem ourselves far more nearly united in the bond of faith to all who love Christ than we can be to those of our party, either religious or political, who do not.' Our complaint and grievance is, that the evangelical party seem to recede more and more from this wise and Christian course. O when will it be, that all the denominations of the visible Church will cordially cultivate such a spirit! Then may real Christians lift up their joyful heads, and hail the dawning of a millennial day.

SCRUTATOR.

The wife of Thomas Benson, livery-lace maker, of Great Queen-street, Lincoln's Inn Fields, being suddenly taken ill on Thursday morning last, to all appearance expired, and when every symptom of life had fled, the body was duly laid out. The husband, hoping for a little consolation in his distress from some money which he had reason to believe she had secreted from him in her life time, began to search for it, and in the course of the evening found upward of £70, principally in silver, in a rusty tin box, deposited in an old bird cage in the cellar. On the following night, between nine and ten o'clock, while the undertaker was in the house receiving instructions for the funeral, to the astonishment and terror of the whole family, Mrs. Benson came down stairs, having been in a trance nearly thirty hours. Her situation has so terribly shocked her that but faint hopes are entertained of her recovery.—*London paper.*

ERRATA.—Page 354, line 9 from top, it is stated that 'our own Wesley first directed his mission to the *slaves* in Georgia.' This is a mistake. Mr. Wesley's mission was directed to the *Indians* of that colony, to whom, however, he did not preach much, if even any, on account of the wars in which they were engaged. His labors therefore were confined to the colonists in Savannah, and some other places, and not to the *slaves*, except such as might have occasionally attended his ministry.

Page 356, line 13 from bottom, substitute *are* for *is*.



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